The Churchman.

REV. WILLIAM WALTON, A. M., EDITOR. "The Church of the Living God, the Pillar and Ground of the Truth." VOLUME XX. NO. 9.—WHOLE NUMBER 997.

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Daily Public Worship.

☞ PUBLIC WORSHIP Is celebrated every week-day, in this city, and Brooklyn, as follows:

In TRINITY CHURCH, ... At 9 A. M. and 3 P. M.
" ST. LUKE'S " . . . . . 8 "
4 P. M. on Fridays.
" CHURCH OF THE ANNUNCIATION, except Saturday, P. M., at 8 " " 6 "
" " " HOLY COMMUNION, . 7 " " 6 "
On Fridays, evening Prayer, with Lecture, at 7½ "
And on Saints' Days, a second serv Lecture and Offertory, at 11 A. M.
" EMMANUEL CHURCH, ... A. M. and 5 P. M.
" CHURCH OF THE HOLY APOSTLES, . . 9 "
" GRACE CHURCH BROOKLYN HEIGHTS, 9 " " 5 "

Calendar for April.

28. Fourth Sunday after Easter.

MAY.

1. St. Philip and St. James the Apostles.
5. Fifth Sunday after Easter or Rogation Sunday.
6. Rogation Day.
7. " "
8. " "
9. Holy Thursday, or THE ASCENSION OF OUR LORD JESUS CHRIST. [Proper Psalms instead of the Psalms for the Day.]
12. Sunday after Ascension Day.
19. WHITSUNDAY. [Proper Psalms instead of the Psalms for the Day.]
20. Monday in Whitsun Week.
21. Tuesday " "
22. Ember Day.
24. " "
25. " "
26. TRINITY SUNDAY.

Poetry.

For the Churchman.

Gratitude.

TO A FRIEND.

"God is my witness, whom I serve with my spirit in the gospel of His Son, that without ceasing I make mention of you always in my prayers."

I.

A little bird, with dimmed eye,
With stained and ruffled crest,
(—Whose happier fate had been to die;
Erst in its mother's nest—)

II.

With voice that could no music make
To charm the coarsest ear;
With bill that could no burden take
The neediest to cheer—

III.

In tenderest gratefulness to one,
(—Whom it did love alway,
Who left no gentle thing undone
As drooping once it lay—)

IV.

Soared upward on its feeble wing
To flowers beyond the reach,
And where most fair hung mellowing
The nectarine and peach;

V.

So ripe that e'en the slightest touch
From every bough would shake
A store of fruit and fragrance such
As one would tire to take,

VI.

And sought each heaviest limb to jar
Each sweetest cup to move,
O'er her whom underneath afar
It else could only love.

G. H. H.

Selected Matter.

The Church's Estimate of Holy Baptism.

(From Archdeacon Wilberforce's Work.)

The theory then, of a charitable sense, is, that grace of any sort is identical with the grace of regeneration; that since God bestows His gifts before, in, or after baptism, no means exists for determining whether it is bestowed except the effect; and that consequently in the case of any child who is brought to baptism, it is charitable to affirm that which it is impossible to deny. The reader must be reminded in a few words what was that other system, which was before explained, and which assumes that all baptized infants have been regenerated. For the cause of this, it refers to the grace of God, which originally took up its dwelling in the Humanity of the Word, and is since distributed through sacraments. Its office is the reconstruction of that common nature which was corrupted in Adam; a work which is declared in Holy Scripture, to have its commencement in Baptism. In this case, the gift is not to be estimated merely by the result, but by God's promise. For it is not identical with grace at large, but is that peculiar and separate grace which results from union with Christ's Body. In adults, this process is liable to be obstructed through the opposition of their individual wilfulness; in infants there can be no such repugnancy. In the first therefore, regeneration is only affirmed to take place, when their will has yielded to the suasion of preventing grace; in the second, regeneration is declared to be coincident with valid Baptism. Such are the two systems; it has been shown that the last alone accords with the Church's general assertions respecting baptismal grace; let us see whether any other passages in the Service-Book enable us to test their applicability.

Now such a test may be found by considering what is the Church's mode of speaking respecting those whose are *not* baptized. For since God may plainly bestow His grace before as well as after Baptism, therefore the judgment of charity does not allow us to *deny* its presence in one case, any more than in the other. Before, as well as in Baptism, it is equally charitable to affirm that which it is impossible to deny. But what is the Church's mode of proceeding? In the case of adults, she not only supposes that they *may* have grace, but before she admits them to Baptism, she takes the utmost pains to ascertain that they actually possess it. No securities of course can altogether guard against the deceitfulness of the human heart, but where "timely notice" is given to the Bishop, "that so due care may be taken for the examination" of the parties where they are "exhorted to prepare themselves with prayer and fasting," and finally are "found fit," it cannot be doubted that they must be supposed to come as meet receivers to Baptism. And of course to exhort them to "prayer and fasting" is to imply that they have partaken of some measure of that grace, without which, such exercises must be useless. Now if the Church supposes that regeneration is obtained wherever God bestows grace, if she judges of it merely by the general conduct, and does not suppose it to be associated with any peculiar ordinance; if she thinks that Baptism is only a sign of that gift which God has before bestowed on every meet receiver, how can she possibly affirm that such persons are not regenerate till they approach the baptismal font? I waive the fact that after they are baptised, she pronounces them regenerate, for this, men will attribute to the judgment of charity; but how comes she to be so wanting in charity as previously to deny them this gift? She has taken the utmost pains to ascertain that they are fit recipients—she has satisfied herself that so far as human testimony goes, they possess those qualifications which are supposed to imply that the blessing of regeneration has already been vouchsafed, and then proceeds to ask it for them as a future benefit. "We call upon Thee for these persons, that they, coming to Thy Holy Baptism, may receive remission of their sins by spiritual regeneration."

It is plain, then, that in this case the "charitable hypothesis" is altogether inapplicable. For the Church does not carry it far enough. If this were all which she intended to say respecting the baptized, she could not refuse to employ the same language respecting meet Catechumens.

And it is not unimportant to observe, that though exhorting the candidates for Baptism to previous prayer, the Church does not include them among those whose supplications she invokes for the validity of this healing ordinance. She calls on the congregation to pray that "these Thy servants may be received into the ark of Christ's Church;" but she does not associate the prayers of the candidates with those of Christians;—to the former, she says, "Ye have heard how the congregation hath prayed, that our Lord Jesus Christ would vouchsafe to receive you." A moment before Baptism, she prays, "regard, we beseech Thee, the supplications of Thy congregation; sanctify this water to the mystical washing away of sin; and grant that the persons now to be baptized therein, may receive the fulness of Thy grace." A moment after Baptism, she says, "seeing now, dearly beloved brethren, that these persons are regenerate." Now, what a mockery is this whole transaction; if the Church has previously ascertained to its own satisfaction, that regeneration had in reality been before dispensed! For in truth, on what is called the "charitable hypothesis," regeneration can never be supposed to be conferred on adults in Baptism. Not on meet receivers, for they are regenerated already. Not on unmeet, for since by the hypothesis they must come hypocritically, they cannot expect a blessing which they do not seek. Thus would the Church be supposed to affirm that every meet receiver was unregenerate before baptism, and regenerated in the act of baptism itself; while in reality both statements would be false—the blessing would never be bestowed at the time asserted, never absent when its presence was denied.

If we turn from the service of adults, to that for infants, we find in it, likewise, that the theory of a charitable construction is equally untenable. The ground of its inapplicablity in the former case, was, that by regeneration is meant that renewal of our common nature, which began in Christ, and in Sacraments is extended to His brethren. Since in adults this work may be obstructed by the waywardness of the individual will, the influence of preventing grace, is needed as a preparation for it. But because Regeneration is not identical with grace at large, therefore it is not spoken of as effected, when preventing grace is supposed to be possessed: the judgment of charity does not lead to any such assumption; but the term is reserved to express that particular work of which Baptism is the appointed means. Now, in exact conformity with this system, we find that the regeneration of baptized infants is asserted because their nature admits of reconstruction, though there is no room in them for the operation of preventing grace; and we find assertions made and laws passed, which, but for this supposition, ought in common charity to be extended to unbaptized infants also. For it is plain, that the unconsciousness of their age excludes infants from the action of preventing grace upon their individual will. The influences of which alone they can be susceptible, must be those which address themselves to that general nature, from which our separate responsibility has been distinguished. And such a change is plainly recognized, when it is said that "it is certain by God's word, that children which are baptized, dying before they commit actual sin, are undoubtedly saved." With which must be associated the fact, that to baptized children only, is allowed participation in the Funeral Offices of the Church. This is not a mere accident, but it is a positive rule, founded on those ancient canons, which declared those, with whom was no communion when living, cannot be admitted to communion after death. Now, what can more strongly mark the Church opinion, that in Baptism the nature of the old Adam is exchanged for that which was re-fashioned in Christ; than her declaration that the salvation of baptized infants, dying before they commit actual sin, is affirmed in Scripture? Here is a direct assertion that baptized infants are partakers of that renewal of man's nature, which commenced through the regeneration of humanity in Christ. For what does Holy Scripture tell us of the salvation of mankind, except as dependent on this great event? It everywhere sets forth this "new and living way," as the only revealed channel of Divine grace. So that when we are told that baptized infants, dying before they commit actual sin, are undoubtedly possessors of the Scripture promise of salvation, here is a distinct affirmation that they have undergone that change for which we supplicate when we say, "Give Thy Holy Spirit to this infant, that he may be born again, and made an heir of everlasting salvation."

And here, therefore, we have an opportunity of seeing when the Church uses the judgment of Charity, and when she does not. For we have no proof that God, whose mercies are infinite, may not bestow His grace upon unbaptized children also. And therefore our Church, while affirming the salvation of those who have been made members of Christ, excercises a charitable judgment respecting others. But she does not speak of them in the same terms, which she uses respecting the baptized. On the contrary, she does not allow her ministers to use her Burial Service over their remains, and she studiously abstains from pronouncing respecting their state. She leaves ground for hope, where she possesses no certainty. Now, this is exactly the position, in which those who deny Baptismal grace would place her in respect to baptized infants. Her words, therefore, respecting the unbaptized, ought on this theory to be the same which she employs respecting those who have received Baptism. Else she is wanting in that charity towards the one, which she exercises towards the other.

It is plain then, that the Church's treatment of baptized and unbaptized infants, is wholly fatal to the idea, that she is expressing nothing but a charitable judgment respecting the former. The hope for which she leaves room respecting the one, renders emphatic the certainty which she reserves for the other. And if any question remained on this subject, it would be cleared up by the obvious difficulty in which Mr. Goode involves himself, when he attempts to reconcile this rubric with a denial of the regeneration of all baptized infants. For he is driven to the avowal of principles, on which the Church's laws make it impossible for him to act.

Learning teacheth more in one year than experience in twenty; and learning teacheth safely when experience maketh more miserable than wise.

The Gorham Case.

To the Editor of the English Churchman.

Sir:—The recent judgment in the Gorham case makes one look forward to what possibly, if not probably, may happen hereafter.

Conceive an appeal of the Rev. Geneva German to the Judicial Committee in 1800. He has been refused institution to a benefice by his Bishop, and by the Church Court, because he has formally and publicly denied the inspiration of Holy scripture.

If we are to take the "strict legal wording of the Articles, where is it said that the Holy Scriptures are inspired by God? for, even if the expression "Word of God," so often occurring in the articles, were assumed to mean "Word proceeding from the inspiration of the Holy Ghost," how is it capable of "strict legal proof" that the expression "Holy Scripture" and "Word of God" are synonymous terms, and so that each one of the Canonical books is a part of the word of God?

It would not do in the supposed case to quote the Collect, "Blessed Lord who has caused all 'Holy Scripture' &c., nor any other part of the Prayer Book to prove that our church holds the divine inspiration of canonical scripture," because Lord Langdale tells us "the received formularies (parts of the prayer book which are devotional) cannot be held to be evidence of faith or doctrine, without reference to the *distinct declarations of doctrine* in the *articles*." But in the Articles there are no "*distinct* declarations of doctrine" on this subject, and members of the church are left at liberty to draw from the Articles different inferences in matters of faith not expressly decided, and upon such points to exercise their private judgment.

I am persuaded, for I have made the experiment, that if any one will take the trouble to go through this precious judgment, substituting the doctrine of the inspiration of the bible for that of baptismal regeneration he may by the argument there laid down *mutatis mutandis* make out as clear a case for the supposed heretic the Rev. Geneva German, as is there made out for the Rev. Cornelius Gorham.

Only yesterday a person of education who mixes much with, and speaks the general sentiments of those who are unsound in the faith, assured me that the judgment was in many quarters highly acceptable, because it was deemed certain that henceforth it would be impossible to exclude from benefices men who held many of the Socinian and Rationalistic doctrines.

I am Sir, your obd't servant, W. B. F.

Communications.

For the Churchman.

Presby'n Clergyman looking for the Church.

ENTERED according to Act of Congress in the year 1849, by John W. Mitchell, as Treasurer of the Gen. Prot. Episcopal S. S. Union, in the Clerk's Office of the District Court of the Southern District of New York.

CHAPTER XX.—LIBERTY AND RIGHTS.

(Continued.)

Reason is the mind's eye or telescope, for the perception of truth, nor is it any more necessary that the mind should comprehend the truth perceived, than that the mountains or stars should be compressed into the lenses of the eye or telescope. The medium through which reason discovers truth, is light, the light of nature, and the light of revelation; but reason can no more create either light, than the eye or the telescope can create the light of day, the sun, or the stars. In the truths that reason arrives at by the light of nature, we travel from link to link along the chain, until we are in individual contact with the conclusion; in the truths that we perceive by revelation, we skip the chain, we bound the intervening gulf; we see the bright object in the heavens; we admire; we adore; we have no means of reaching it. The Christian religion descends upon the earth. It finds human reason on the throne, and demands her allegiance. Produce your credentials, she replies. If I do not the works, none other ever did; if I speak not words, none other ever spake; if I live not the life, none other ever lived, if I die not the death, none other ever died; if I rise not again as none other ever rose; then believe me not, is the answer; reason until your heads shall burst, to prove the truth that I am to be believed, then yield me up the right to say for you, what you are to believe and what you are to do. Let the child reason its little self to death, to know whether this is the mother that bare him, although a mother's hovering love will generally strike conviction to her child; but once having satisfied itself that this is its mother, let it honor her with faith and obedience to the very death. Reason, if you will, till a thousand suns go down, whether this heavenly Jerusalem, "the Lamb's wife," "the Mother of us all," as Holy Scriptures call Her, is the "Faithful and True Witness" left by Jesus upon earth to "fill up that which is behind" of His teachings and His sufferings; then follow Her to prison and the cross. Reason if you please, till the midnight lamps expire to prove that it is safer and more consonant with reason, to believe what the universal church of God believed and believes yet, than to imagine that your own single reason can decide where all the individual reasons round you differ and have differed ever; or reason, if you please, until the world grows old, to prove that it is more likely that God's guiding Spirit would according to His gracious promise "lead into all truth" the universal company of His elect, than that He should send that Spirit to guide you, and you alone, into the truth, when you have cast yourself in this momentuous crisis on the ocean of conflicting doctrines with the rash hope that a miracle would interpose to save you! Yes, says the church; reason at the threshhold; but let it be once for all; establish the claim; let faith and obedience follow. Be not for ever learning, and never coming to the knowledge of the truth. Do not reason, and reason, and reason, against each article and particle, and fight every inch of your unwilling way to heaven, and look to "irresistible grace" to force you on; establish the mother's claim; you can know Her by Her voice and manner, and her very look, for they speak to the heart; and let reverence follow. There is truth in the saying,

"Quand l'homme commence a raisonner, il cesse de sentir,"

as a child that will reason and face down his parent on every little circumstance, will shortly cease, rather has ceased already from reverence, obedience, and every filial affection. But I did not mean here to renew the discussion of the "right of private judgment," a right on which I would not for a universe of gold without a miracle the salvation of my soul. When the septuagint in Egypt translated the Old Testament into Greek, for their brethren who had lost the Hebrew tongue, the Jews have a tradition, that each translator was immured for a certain number of days in a private cell, and that when the seventy-two translators at the expiration of the time were brought together, and compared their versions, it was found that word for word they had all by divine guidance made the same exact translation.—Now if the earnest and devout Protestants, so clamorous for the sufficiency of individual judgment could come forth from their closets and their porches, where they expect individual guidance and infallible salvation from error, and could speak the same thing, even on so awful a question as the Divinity of Jesus, and on the thousand questions in which individualism has split them up, we might believe that like the Sepuagint they were guided by one Spirit. But they differ; they *forever* differ; they differ world-wide; one makes Jesus a woman; another makes Him a God; one brings infants to receive His blessing; another keeps them back; and so they differ and will differ ever. Sooner would I this night leap from the vessel's decks into the boiling sea, in the expectation that in answer to prayer I might drift safely to shore, than plunge from the flooring of His ark the Church, into a wild sea of sects, and expect Him to uphold me in the waves.

O, I have seen men's heads reel, and their feet stagger, and their bones wrecked along my path, from this intoxicating doctrine, and I thank God that He has put strength into my arm to fling from me for ever, this cup of sorceries and sorrows. I have seen the mischief it has done. Oh, I have had how many dear ones in life, whom tears cannot recal from the grave, whose feet have slidden on these slippery places. And I have trodden over the dark sepulcher of millions, yes millions! as I have shown before, who in the intoxicated hour have risked and lost all upon the giddy wheel of "private judgment." I will not therefore taste the cup. Like Cyrus, I see reasons to make me fear. When in boyhood Cyrus acted one day the part of cup-bearer to his grandfather Astyages, it was observed that before handing the cup to the king, the little fellow had not tasted the wine, as a cup-bearer should have done. "You forgot to taste it!" said the king. "No," said the child, "but I was afraid there might be poison in the cup; for whenever they drink, I presently see the lords of your court become noisy and quarrelsome, and even yourself forgetting that you are king!" How can we say, Drink freely, drink deeply, when we see the whole ultra-Protestant world either "noisy and quarrelsome," forever disputing and wrangling, or else slumbering its death-sleep after its excesses? For hear another parable:—"The Caliph of Bagdad having lost his way in the chase, and entered the hut of an Arab on the desert, the latter deemed it an occasion when he might transcend the requisitions of the Koran, and set wine before his unknown guest. Mahadi making his exhaustion his excuse, did not hesitate to drink, but soon growing communicative began to tell his host that he was one of the chief servants of the Caliph, and would not forget his hospitality, whereupon the attentions of his host were redoubled; and Mahadi having again drunk freely of the wine, began presently to say, I must tell you my friend, confidentially, that I am the favorite of the Caliph's household, and in return for your kindness, he will load you with his favors. The wild Arab, now kissing reverentially the seam of his guest's robe, set all the luxuries of his hut before him, and begged him not to spare the wine if he found it to his taste. By degrees, Mahadi ceased to require pressing, and taking the old Arab's hand, said smilingly, 'My good friend, in wine is truth, and your hospitality obliges me to confess to you, that I am the Caliph himself, and as Caliph I confirm to you the promises I have already made. The child of the desert, however, instead of falling reverentially to the ground at this announcement, silently took up the wine and marched toward the door.—"Where are you going? asked the Caliph, "I am going to remove the wine," said the son of the desert; for after the first draught or two, you said you were a servant of the Caliph; at the third or fourth, you were his confidential favorite; at the fifth or sixth you were the Caliph himself; *now, I know not what to believe*; but I expect, if you should drink another draught, you will declare that you are our Great Prophet!" Alas! the stripling Cyrus and the wandering Bedouin, saw from the same cause the same effect. And how many millions, since the intoxicating cup of private judgment was put into their hands with "the right" to drink as deeply as they pleased, with the Arab, may say, "*I know not what to believe*;" first, Jesus was God; then he was an eternal emanation; then he was a creature higher than the angels, and created before them; then he was one of the angels; then he was nothing more than man. First, the Bible was inspired; then only a portion of it was inspired; then only the words of Jesus were inspired; then there was no inspiration at all. Once Jesus was alone Messiah; now He was but one of a succession of Messiahs, who have already appeared, or are yet to come. First, there were three that bare record in heaven; then there was but One; now there is None, save the Spirit of Nature, whose brightest developement is Man; and the apprehension of the Arab that his guest would declare himself next the Great Prophet himself, has had its terrific counterpart in the modern discovery, that Man is the highest impersonation of the Divinity of Nature waking into consciousness, and that while everything else is good in its degree, Man is the God of gods. Thus with its unbounded "right of private judgment," Presbyterianism, where its course is run, has torn up the foundations of Christianity, and the whole Protestant world, seeking one negation after another, is now reduced to the condition of the child of the desert,—"*I know not what to believe.*" There is no Mother to teach; faith is at an end; reverence is no more; unity is gone; the great business of the sanctuary is supplanted; and where the Regulator is wanting,

"'Tis with our judgments as our watches, none
"Go just alike, yet each believes his own."

You say that you circulate the Scriptures without note or comment, and leave the judgment of your people free. No, you do not do it! Your erasure of the word *saint* before the names of the Holy Apostles is a comment and one offensive in its nature; your altered punctuation of the passage "Ye that have followed me, in the regeneration," against the plain meaning in the original, is an intrusion of your private judgment; the headings you print above the chapters are a private commentary; the division into chapters and verses with the whole system of punctuation and capitals is a comment, and one that materially affects the subject and the sense, and for which your only honest remedy is to print the Scriptures from beginning to end in consecutive rows of undivided words and sentences—your very translation is a comment, and in some cases teaches important error; your appending the name of Mark to one Gospel, and of Luke to another, and of Paul to an Epistle to the Hebrews, is all obtruding on the people your private opinion, that *these men are the authors of these books*, which you have no earthly means of knowing or suspecting, but for a tradition of the Church that Mark and Luke and Paul were the authors. Yet you say you distribute the Scriptures without note or comment. It is not so.—You accompany the distribution with agencies and anniversaries and printed documents, filling the land with your peculiar views, and with your silence on blessed and precious truths that the Church holds dear, but which are thrust into a corner to give conspicuity to the few points in which six denominations of sectarians happen to agree; and you send the Bible forth, knowing that your men are already on the field, or will be there shortly, to tell the simple people what that mysterious volume means. Like the good deacon who would not sell alcoholic drinks himself, but told his customers they might find them at his son's, across the way, you give the Bible on one side of the street, and point to the Societies upon the other, who furnish the comments—and *such* commentaries! mutilated and reduced, until Henry and Clarke, and Lowth, and Whitby, and Scott would not know the skeletons as the children of their own brain. No! Scott and Henry never wrote such a commentary as "the London *Religious* Tract Society" have sent into the world under their name. The whole system is an intrusion of private judgment, under the name of liberty, (and a liberty it is indeed with holy things), reducing the truths of Christianity to a most miserable minimum. But out of the back doors of these institutions you send your men to show the people what the Bible teaches; for you know yourselves, that they could never see in the New Testament without your aid that infants were to be baptized, that the Sabbath was carried forward to the first of the week, that females were to be admitted to communion, that the saints were *not* to wash each other's feet, that the elders were *not* to anoint the sick with oil, that the kiss of peace was *not* to be perpetuated, and so in ten thousand things in which you intend to aid them, not with the Church's unalterable teaching, but with bewildering comments of your own private differing judgments. Thus might a thousand watches be set going, without a regulator, and all practical utility be sacrificed to the singular caprice, that it would interfere with their liberty to put it in their power to go right!

Circulate the Scriptures without note or comment? *You cannot do it!* Every man, in whose hands you place a Bible, instantly margins it with notes or comments of his own; his comments begin before you give him the book; and, as the phrenologists are said to have the happy art of converting all such as they are permitted to examine, by giving a favorable chart of character, so you carry your point by saying to each man that *he* is the very best man in the world to interpret for *himself*. Unless your own commentators have followed you or have gone before you, you find, on your next visit to the neighborhood, that old men and women are playing "little children" under the trees; that some are vociferating and shouting, and vindicating the practice, as I heard of one once doing, from the text, "Hallowed be thy name;" and others swooning to prostration, and then rising up and shouting, and justifying the disorder, as I knew a preacher once to do in the pulpit, from the text, "This child is set for the *fall* and *rising* again of many in Israel."

As there are men in the state, who imagine that it interferes with their *liberty*, to be obedient to law; as there are men in society who think that it is an interference with their liberty, to be restricted to one wife; as there are parents who think it an interference with their children's *liberty*, to lead them to church, or teach them the fear of the Lord; as there are ruined youth, who have thought it an interference with their *liberty*, to be required to obey their parents; as there are even men who consider it an interference with their *liberty*, to be compelled to maintain their offspring; as Red Socialism, deeming man not free, unless he can use his neighbor's goods, is not without its thousand advocates under the cry of *liberty*; so among Christians there are men who deem it an interference with their *liberty*, to bind them by sacraments or the uniform voice of the Church. A man is held not to be free, if he believes the truth; and by parity of reasoning, a man is not free, who is compelled by his nature to believe that three times three are nine; nor a mathematician free, who cannot escape the chain, that the three angels of a triangle are equal to two right angles; nor a Christian free, unless he be allowed to deny and betray his Master; nor a Catholic free, unless he can be brought to depend more on his own private judgment as to what was taught in the Church eighteen centuries ago, than on the testimony of the only possible Witness to the fact, that Church herself! This world is a probation for the passions; ought it not consistently to be a probation for human reason? Here is matter for a volume, rather than a single page. I must leave it with the reflection of the great Athenian philosopher, as he beheld the bright star of his republic sinking into night, that men were allowed to "feed in all pastures, like the beasts consecrated to the gods, wandering without guide, to see if by good fortune, of themselves, they might light upon the healing herbs of wisdom and virtue. The heathen believed that God guided and provided for such beasts with a peculiar care; and certain Protestants teach, that if you will but read the Bible and seek God's aid by prayer, He will infallibly guide you to all truth! But the first thing we notice is, that God has punished your temerity by distracting you amidst a thousand conflicting doctrines, and has punished his own child by leaving him to doubt—yes, since they would not believe the testimony of His Church, leaving *millions* to *deny*—the Divinity of His Son! Can any man believe, that He who never gives a stone when His child asks bread, would suffer this, if this teaching of certain Protestants were true? Does it not rather look like the only method left in the wisdom of God, to bring a distracted world back to the teaching of the Church, precisely as He left the heathen world to stumble on and feel the insufficiency of reason, and the necessity of a Revelation before He gave it? Here the Mother of us all, the Lamb's Bride, steps forth and protesting against the harlot's words of flattery with which the heart of her child might be too easily corrupted and seduced, she cries, My child, the waters are deep, and the storm is wild; the wind is rude, and the night is dark; the sea is covered with the wrecks, and your bark is frail; stay, stay my child, within the ark, and take your portion with its ransomed ones; "lean unto thine own understanding; for it is not in man that walketh to direct his steps?"

If order be incompatible with liberty; if reverence be irreconcileable with freedom; if obedience be derogatory to the dignity of human rights; then is Episcopacy now and forever at war with liberty. If it be slavery to believe what is true; if it be slavery to chain the passions in arriving at conclusions; if it be slavery to do studied homage to the Parent whose goodness is equal to His power; if it be slavery to obey the powers that be ordained of God; if it be slavery to listen to a Witness who was there from the beginning; then is the true Catholic a slave.

But no! In this sad world where man by sin has forfeited much, it is well to remember there are divinely chartered liberties and rights, which the Church only hath preserved, and which Presbyterianism has now many a day trampled under foot. Episcopacy in her first synod at Jerusalem had, and she has them still, apostles, presbyters, and brethren; Presbyterianism concentrates all in one order, and has for ever excluded the laity. Episcopacy, even in monarchical England, has a branch of her legislature in a Parliament of laymen; Presbyterianism, in republican America, admits no unofficial laymen to her councils. Episcopacy distributes the three powers of government, Executive, Judicial, and Legislative, as the forms of constitutional liberty require; Presbyterianism consolidates them into one. Presbyterianism attempts to bind her followers by a confession of faith so extended, that it covers the whole ground in divinity with fine-spun dogmas, and leaves no room for innocent diversities of judgment; so that when diversities arise, the whole body explodes: all this, Episcopacy affirms, is unphilosophical, unscriptural, unprimitive, incompatible with the variety of men's minds and modes of thinking, and an insufferable abridgment of human liberty; and she gives you, instead, her simple and ancient creed, which can be written on your thumb-nail, and tells you that for the rest you may believe *salva fide* as you please; and whereas Presbyterianism may lengthen or shorten, or alter or amend its creeds to-morrow, she guarantees to you the ancient charter, and tells you that no bishop nor nation of bishops upon earth can any more make a creed, than they can make a Bible or a God; for that Her creed, and Her Bible, and Her God, were given Her at once. Strict Presbyterianism teaches you, that you are by nature fast bound in iron and misery, that a decree of Omnipotence holds you; that you can no more reverse your destiny, than you can move the mountains: the Church touches your fetters, as they fall, and as she bids you go and work out the destiny that under a covenant of universal grace brightens in the distance,

"Hark! the roused captive spurns his heavy load,
And asks the image back that heaven bestowed;
Warm in his heart the glow of freedom burns,
And as the slave departs, the man returns."

Presbytery teaches you that there are millions of such captives, for whom Christ never died; the Church says, Away with the un-Godlike thought; see Jesus weeping upon Olivet and crying, "O, if thou hadst known the things that belong unto thy peace!" Presbytery insists, that the Holy Ghost in His saving acts is imparted only to the elect; the large-hearted Church cries out in the language of the Apostles, "Repent, and be baptized every one of you for the remission of sins, and ye shall receive the Holy Ghost." Presbytery leaves little to an enlightened and generous conscience, but by its class-meetings, and by going from house to house, and by a vast system of exaction and surveillance over persons and private matters, extending even to drinks and dress and social recreations, is an omnipotent task-master, binding burdens that Episcopalians would feel degraded to carry for a moment; but the Church, substituting for this "love of law" Her "law of love," throws an enlightened and generous conscience with free-breathing, unaffected ease, upon the great Christian principles in which it has been reared. Presbyterianism seals up your lips in the house of God, and suffers you to take but silent part in the high act of worship; the Church unseals your lips and restores you, not in poetry and song, but in delightful fact, "the freedom to worship God." Presbytery, shutting up the wounds which Christ left open, and from which gushed forth both blood and water, takes away the birth-right of your children, and if you have sinned, punishes the sin in your child, and bids it begone from the waters where its birth-sin may be washed away; the Church, like a gentle mother, says, "Bring thy son hither; it is the purest and most pleasing sacrifice the wide earth now has to lay upon the altar; I baptize him in the name of the Father, and of the Son, and of the Holy Ghost; and I charge you to remember that henceforth "it is a child of God, a member of Christ, and an inheritor of the kingdom of heaven." Presbyterianism next gives over even the child it has baptized to the tender mercies of the world, until it *may* please God by his "irresistible grace" to bring back the neglected prodigal; but the Church like the rightful mother, will not thus wrong and rob the child of Her womb, but with affectionate solicitude recals it to her altar to be confirmed in its bright inheritance and receive on its young head and heart the baptism of Her second blessing. And in the hour of death, when the powers of darkness hover around and make their last dread effort with you, and when Presbytery listens coldly to your cry, "I thirst," and, less merciful than the soldiers at the cross, refuses to touch your lips with the wine which a Saviour "desired with desire" to drink before He suffered; the gentle Mother is by your bed, wiping with Her napkin the death-sweat from your brow, and giving you the heavenly supper, leaves you with a sweet goodnight to close your eyes upon the world!

That as Presbyterians, you may not have observed the gradual steps whereby these encroachments on your liberties have been established, or that you are now insensible to the loss, one after another, of your rights secured to you once in the ancient charter of the Church, only adds melancholy force to a melancholy fact; you have worn the chains so long, that you do not feel them; you have submitted to the despotism so patiently, as a part of your religion, that it does not grind; and in this respect you are in the condition of the Papist who does not care for the liberty to read the Scriptures, the right to receive the cup in the Holy Eucharist, or the privilege to worship God in a language he can understand.

Such were the obvious reasonings that drew me on toward a church, at once Catholic—Reformed—and Free; itself the best solution I could find on earth of the mighty problem, which has among the sciences its counterpart in the squaring of the circle, and of which the terms are Law and Liberty—Human Obedience and Human Freedom. She seemed to me in the moral world to image forth the unity, gradation, order, grace, strength, symmetry, expansiveness, benevolence, and beauty, that have stamped the natural creation with the greatness and goodness of the universal Father; "to the intent that now unto the principalities and powers in heavenly places might be known, BY THE CHURCH, the manifold wisdom of God." I beheld in Her the bright original which the "judicious Hooker," who owed what he was himself to Her judicious training, saw reflected in the polished mirror of his own pure mind, when he spake so musically of eternal Law, "that Her seat in the bosom of God, Her voice the harmony of the world; all things in heaven and earth do Her homarge, the very least as feeling Her care, and the greatest as not exempt from Her powers; both angels and men and creatures what condition soever, though each in different sort and manner, yet all with uniform consent, admiring Her as the Mother of their peace and joy."

ONE OF THREE HUNDRED.

(To be continued.)

"It is pity that commonly more care is had, and that among very wise men, to find out rather a cunning man for their horse, than a cunning man for their children.—*Roger Ascham*.

For the Churchman.

The Anglican Church.

Rev. and dear Sir, Permit me as an humble presbyter of the Anglican Church, to tender my sincere thanks for the kind spirit in which you defended Her in your last week's editorial; the affection and respect, with which American Church men generally speak of Her, sits well and gracefully upon them, for it is the language of grateful love, and are they not Her sons! Nevertheless I crave your permission to make a few brief remarks on the article in question as, in one or two points, doubtless from want of more accurate acquaintance with Her, you scarcely do Her full justice.

We all admit with you, that since the repeal of the Test and Corporation Acts some thirty years ago, by which dissenters were admitted into the British Parliament, and indeed in some degree ever since the union with Scotland, the church has been in an anomalous condition, but I am far from thinking that those disastrous results, which you suppose, have practically followed. You speak of the Anglican Bishops somewhat slightingly. Now and then political party influence may succeed in placing an improper person upon the Episcopal Bench; but I quite defer to that character of useless mediocrity which you seem to give them. They are *prudent*, and we have high authority for saying that a bishop should be no "brawler," but that they are either uninfluential, inefficient, or inactive I quite deny, but believe on the contrary, that the large majority of them are "sound in the faith;" take one of the most questionable of them, Bishop Hampden for instance and I much doubt whether your own venerable Bishop White would have rejected even him! Look my dear sir, at the bench of English Bishops, for the last hundred years, and have they ever been surpassed, as a whole, by the same number of Bishops in any given period of the history of the Catholic Church, in any part of the world? Compare them at this moment, also, with your own bench of Bishops, elected as they are altogether by yourselves; and do you think we need, as Anglicans, blush at the comparison? I once put this same question to one of your own most respectable Presbyters, and he quite agreed as to the equal, if not superior excellence and efficiency of the British as compared to the American Bishops!

We do not admit the thraldom of the Church to the degree which you suppose. We believe the Monarch to be an officer of Divine appointment, and therefore hold *it right* that, as the Mother of Her people, she should have great influence in the appointment of their Bishops, and remember the Church in England is not a sect, but the Church of the *people*. If however the Monarch from any cause leaves the selection to inferior parties, this is not the sin of the Church, but rests upon herself individually; therefore we believe that God graciously overrules the designs of men to the good of His church.

Again, there are two Ecclesiastical checks in the appointment of our Bishops which you seem to have forgotten; the first is, their having to be elected by the Cathedral Chapter, and the second is their having to be consecrated by other bishops. I know that if the Chapter refuses to elect, or the bishops to consecrate the episcopal nominee of the Crown, they are subject to heavy legal penalties. But what then? They would not be the first who have been called to suffer for Christ and His Church, and so long as the Church is free upon condition of suffering, She is not in hopeless thraldom. But in fact if ever it should come to such a struggle, who believes that the government would dare to touch either Chapter or Bishop for being conscientiously firm? But such a case must be rare since, as the *nation is Church*, respect for the nation must make the most Godless minister cautious as to whom he selects as a bishop.

And then as respects Convocation believe me, dear sir, that it is the Church Herself, and not the State which prevents Her meeting in Convocation. Why sir, do you think that if even a mere majority of the 28 Bishops, Her 20,000 Clergymen, and say Her 30,000 Churchwardens really wished to meet in Convocation, government would dream of resisting that wish, backed too as it would be, in such case, by the influence of the gentry of England, who are almost all members of the Church, and by the great mass of the people who are also its members? No, sir, no, the State in England has sins enough to answer for, for its disrespectful and unkind treatment of the Bride of Christ, but this sin, if it be one, I imagine belongs not to it. Whenever the Church really demands a Convocation, I have no idea that the State will think of venturing a refusal! Doubtless the fact is, that the Church in England Herself dreads a Convocation, and has She not reason? Are we ready for it? I much doubt it. Frequent Convocations are a modern innovation. What does the Church want with them? Has She any new principles to discover, or, like the Romanists, has she any new developments of doctrine to propound? And as to the great and subtle controversies which now divide the Church, I do not think we are calm enough or wise enough or holy enough, to discuss and settle them at present.

Permit me to ask, with all respect and affection, what does the Church in the States gain by Her frequent Convocations? I have watched Her now with deep interest and affection for some years and have arrived at the decided conviction, *that your frequent State and general Conventions are perhaps the very greatest evil connected with the present condition of your Church.* You are as utterly unable as we are to settle any doctrinal controversies, and are continually in danger of parting from your Conventions, with unkinder feeling than when you meet. Let Presbyterian Synods be continually assembling, they, having a human polity must use human ingenuity to keep it togethe.r—Christ gave His Church Bishops as its ordinary guides and rulers, and Convocations therefore which almost necessarily imply controversy, for Christ and His apostles themselves established the Truth, as well as Order of His church, should be extremely rare.

As Anglicans then, we seek not for separation from the State, for we dearly love our country and without the Church we believe the State would be accursed, what we want is *grace* for the Church to bear all that the state, till it "comes to a better mind," may lay upon Her.

Believe me, Rev and dear sir, ever faithfully yours, A CATHOLIC.

Canada West, Passion Week.

For the Churchman.

There has lately fallen under the eye of the writer, a misquotation, in a work published several years ago, of the Ninth of our Articles of Religion With a reference to that article, it is said to be "the language of the Church" that "every person born into the world deserveth God's wrath and damnation." The language of the Article is, "*In* every person born into the world, *it* deserveth God's wrath and damnation." The article treats "*Of Original, or Birth Sin*;" which it declares to be the "fault and corruption of the nature of every man that naturally is engendered of the offspring of Adam; whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit." *This*, the article declares—this "fault and corruption of the nature of every man—deserveth, in every person born into the world, God's wrath and damnation." Language evidently very different from the assertion that "*every person* born into the world deserveth God's wrath and damnation." This is in accordance with Calvinistic, but by no means with evangelical, doctrine.—Calvinism speaks it out as follows:—"Our first parents sinned in eating the forbidden fruit."—"By this sin they fell from their original righteousness, and communion with God, and so became dead in sin, and wholly defiled in all the faculties and parts of soul and body. They being the root af all mankind, the *guilt* of this sin was *imputed*, and *the same* death in sin and corrupted nature conveyed, *to all their posterity* descending from them by ordinary generation. By this original corruption," "which is commonly called *original sin*," "we are utterly indisposed, disabled, and made opposite, to all good, and wholly inclined to all evil." "Every sin, both *original* and actual, doth, *in its own nature*, bring *guilt* upon the sinner, whereby he is bound over to the wrath of God, and curse of the law, and so made subject to death, with all miseries, spiritual, temporal, and *eternal*." "All mankind descending from Adam by ordinary generation, *sinned in him*." "All those whom God *hath predestinated unto life*, and those only, He is pleased, in His appointed and accepted time, effectually to call by His Word and Spirit, out of that state of sin and death, in which they are by nature, to grace and salvation by Jesus Christ." "*Elect* infants dying in infancy, are regenerated and saved by Christ: so also are all other *elect* persons." "*Others*," infants or adults, "*not elected, cannot be saved.*"*

It is very obvious that the doctrine thus set forth is widely different from that of our Ninth Article; and it is hard to conceive how the misquotation above noticed could have taken place, except by one whose views were warped by prejudice in favor of this erroneous and strange Presbyterian doctrine; which is connected with the horrible system that represents all the descendants of Adam as deserving at birth, on account of Adam's sin, God's everlasting damnation, and as inevitably to incur that awful punishment, die they in infancy or in mature years, unless God has, from all eternity, elected and predestinated them to everlasting salvation.

It is evident unto all men, diligently and understandingly reading Holy Scripture and ancient authors, that such doctrine was unknown to the Church in the Apostles' days, and for generations after. It was the fruit of "*developement*," the kind of anti-Christian developement which turned the heads of such men as Newman and Noel. Some of its first principles were started by the excellent, devout, and warm hearted Augustine, of the fifth century, in the reacting tendencies of his honest and rightful, but not altogether well-regulated, zeal against Pelagianism. It was farther moulded by the speculations of Romish schoolmen in later ages; and farther still, as set forth by the more metaphysical than evangelical John Calvin, who gave it its modern name. Not being of the Gospel, and therefore not having the Gospel's heavenly principles, or divine promises, or spiritual life and health, for its security, it has been developed into speculations and given birth to reactions, which have filled Christendom with an endless variety of sects and parties, retaining the name of Christian, until its meaning is totally metamorphised, or it has, more consistently, been entirely dropped.

Amid such Romish and Protestant substitutes for the Gospel, the truly evangelical catholic faith bears its ancient testimony to the truth as it is in Jesus. It adores and blesses and praises His holy name for having, when our first parents had incurred total depravity by rendering their nature "utterly indisposed, disabled, and made opposite, to all good, and wholly inclined to all evil," interposed His meritorious and all sufficient mediation, to raise them from this dreadful state, place them again in probation for Heaven, and restore to them the Holy Spirit in measure sufficient to enable them successfully to exercise that probation in such way as God's wisdom may be pleased to direct. It sees in this interposition of Christ's love, the reason why Adam and Eve did not die forthwith, and thus go to the everlasting doom justly incurred by their sin; but were suffered to remain for working out their salvation. It sees in this mitigation of the dreadful curse, the improved nature to which Adam was restored, and which he has handed down to his posterity—a nature re-admitted by Christ to the divine favor and compassion: nor can it for a moment be conceived that a nature involving necessary exposure to eternal damnation, would have been allowed, by a just and merciful God, to be propagated in the world. It sees, indeed, that for purposes of discipline seeming good to infinite wisdom, the nature of Adam's descendants is very far gone from original righteousness, and inclined to evil, still retaining, in a mournful degree, an infection, a fault and corruption, which, as evil and impure, cannot but deserve the wrath and damnation, or condemnation, of an infinitely pure and holy God: but it sees also that mercy of God in Christ, whereby this original sin, however itself hateful to Him, will not have that hatred extended to those of its subjects, namely infants before sufficiently matured for moral agency and accountability, in whom it has not resulted in actual personal sin; or those in whom, according to the divinely revealed terms, their guilt of actual sin has been done away by His redeeming, pardoning, and justifying grace. It bows in humble and reverential submission to that revelation of the justice of God which requires man's probation to be passed amid temptations, hindrances, and difficulties of a serious nature, growing out of the evil and corrupt dispositions passions, appetites, and tendencies, which are his sad natural inheritance; and bids him hence learn how humble he should be, how penitent, how earnest, in using all the means God requires of him in order that he may pass safely through the period of his probationary sojourn on earth; how firm should be his faith in the gospel which is his only hope; and how persevering and unremitting he should be in all the duties of his redeemed state, even to the last, lest after all, the infection of his nature, plied and used as it is by the evil one who caused that nature's fall, should succeed in making him a castaway. For all these ends, the Catholic faith exalts the Saviour as man's only hope, and the Holy Ghost as the only source of that heavenly grace, without which he can neither be nor do as the great redemption designs, for the full answering of its ends, that he shall be and do; and utterly excludes all idea of merit in aught that he thus is or does, inasmuch as it is attainable only by the free and undeserved grace of God; is connected with frailties and imperfections which shut out all claim to divine acceptance; and can be blessed with this, only for the merits of his Advocate with the Father. In connection with these its great principles of faith and practice, it refers to the Church of God as furnishing, in its faithful membership, the appointed means of that union with the Second Adam, in which is provided a remedy for the evils derived from the first; and in which, however God's wrath and damnation is deserved by his sin, the believing and penitent sinner is shielded therefrom, has them quenched in redeeming and atoning blood, and has God's mercy and salvation given him in their stead.

Such is the clear view of the gospel system which the Bible affords. May God save His people from the heretical departures from it, the metaphysical abuses and corruptions of it, and all the false handling of it, detractions from it, and additions to it, which the sinful pride of human judgment and reasoning is so prone to obtrude!

B. T. O.

The Presbyterian Confession of Faith:—Chapters 6, 10 Presbyterian Larger Catechism, 2, 22, 25.

The Present State of France.

WE have been permitted to make the following extract from a letter of an eminent divine of our Church now in the south of France, to a friend in this city:

"By the end of —— at the farthest, we must leave this place; I shall not be sorry, because I shall be getting out of this country, where Faith and Loyalty seem equally extinct. There is no doubt that radicalism, in one form or another, has been spreading in the agricultural districts; and it seems about an even chance whether Red Republicanism or some form of Despotism (which *now* exists in fact) shall triumph in the struggle. Such are the precious fruits of Popish domination! For they are all legitimate results of that ecclesiastical corruption, which preceded and produced the Revolution. There is a feeble attempt making by some of the Conservatives, (which here means "people who have something to lose;" no more,) to bolster up the Church, as an antagonist to anarchy. It is *feeble*, because it is not hearty: it proceeds from policy, not from faith. It reminds one of the efforts of Roman Imperialism to reanimate the popular faith in their effete Paganism. Think what the once *National* Church of this once Christian land has come to, when Bishops can be found to sit on an Educational Commission with Reformed Preachers, Jewish Rabbis and Infidel Philosophers; and when their Episcopal brethren sanction the arrangement as a hopeful one for the Church and Nation, and communicate formally their hopefulness to his "Holiness!" There is, however, a lower step even than this in the line of official degradation; when ministers of a Church, which is, by the Grace of GOD, free alike from the domination of the Papal Supremacy, and from the dictation of political tyranny, whose Priesthood is free to administer the Word, and Sacraments, and Ordinances of CHRIST for the salvation of souls, subject only to the mild control of her Rubrics and Canons;—when the ministers of such a church wilfully sacrifice the liberty wherewith CHRIST has made them free, and bow their necks to the iron yoke of that spiritual despotism, which succeeds in controling her subjects, only in proportion as she keeps them involved in ignorance and superstition, and in all the evils, moral and social, which result from such an intellectual and spiritual condition:—Witness Italy, Ireland, Mexico;—I do not add France, because here there is neither control nor subjection. They are too knowing to be superstitious; while they are too unbelieving to be free.

"How any sane man, who has seen any country in which Romanism is dominant, can be led to join her communion, passes my comprehension. I grieve to think that our Church has had experience of such infatuation; while I rejoice in believing that there are very few, whether of her clergy or laity, who are capable of either approving or imitating it. This infatuation seems more incredible just now, when the Papacy, as respects its temporal state on the one hand, has fallen to the lowest point short of destruction; while on the other hand, as regards its theological aspect, it has reached the climax of idolatrous impiety!"

Distribution of Prayer Books and Church Tracts in the Navy.

We have been provided with the annexed communications for publication and insert them with much pleasure. We wish that the benefits here disclosed as resulting from these excellent societies of the church may incite her members to their more liberal and adequate support.—

U. S. Ship North Carolina, New York Harbor, April 17 1850.

Mr. Butler,

Dear Sir: I take this opportunity to thank you and through you, the New York Bible and Common Prayer Book Society, and the Protestant Episcopal Tract Society, for the Prayer Books and Tracts they have granted during the year, for the use of the officers and men in the Navy. These grants amount to eight hundred and seventy-seven Prayer Books and eighty-one thousand six hundred and twenty-eight pages of Tracts, besides forty copies of psalms and hymns.

In acknowledging our obligations to these societies, allow me to say that these books and tracts have not been asked for by me, nor have they been accepted by officers and men as a matter of form; but they have been sought after and thankfully accepted by those who wished to be benefitted by them. They have been read, and I doubt not, to the spiritual enlightment and comfort of many souls.

As the Naval reformers in their public meetings both here and at Brooklyn, have labored to leave the impression on the public mind that the Navy is an uncultivated, spiritual waste, on one occasion sneeringly referring to the fact that "chaplains are furnished to read prayers;" I may be allowed to add for the information of those connected with the above societies who have friends in the Navy, that during the year in which the prayer books and tracts already mentioned were granted, I distributed among officers and sailors in the service, one hundred and nine thousand seven hundred and eight pages of Tracts given me by the American Tract Society, and two thousand two hundred and twenty-one Bibles and Testaments granted by the New York Bible Society. Take in connection with this statement, the fact that there are twenty-three other chaplains in the service, most of whom are on duty, and the value of the asseverations made by the Naval Reformers may be readily judged of.

It is said by the reformers that there has been no real improvement in the moral and religious condition of the Naval service during the last twenty years. Gentlemen of sound judgment and unimpeachable veracity, who have been thoroughly acquainted with the service for that space of time, assure me that the change has bern very great and for the better. If I am not misinformed, Bishop Potter stated not long since that among the officers in the Navy, there are a hundred professors of religion. These pious officers let their light shine and have been ridiculed for it by the reformers who have not even permitted the dead to rest. I will introduce in this connection the following notes from Lieut's. Totten and Walsh and Doctor Thornly.

U. S. STORESHIP RELIEF, Oct. 10, 1849.

DEAR SIR—Your note was received to-day. I am obliged to you for your offer of Bibles and Prayer-books for this vessel, and also for the tracts.—I intended applying to you for them, and am happy that you anticipated my wishes. If you can send a large Prayerbook and Bible for the use of the cabin, you will oblige. Shall be happy to to see you on board, and also to have you perform service for us before we sail.

I am respectfully
B. J. TOTTEN,
Lieut. Com'dg.

REV. J. STOCKBRIDGE, Chaplain U. S. N.
New York.

U. S. SCHOONER TANEY, New York, Oct. 26, 1849.

DEAR SIR—I have to thank you for the Testaments and tracts which you had the goodness to give for the use of this vessel. I have distributed them among the men and officers, and will encourage the reading of them.

I am very respectfully,
your obedient servant,
J. C. WALSH,
Lieut, Comd'g.

Rev. J. STOCKBRIDGE, Chaplain U. S. N.
New York.

U. S. STORESHIP SUPPLY, New York, Dec. 31 1849.

DEAR SIR—I have just received the Prayerbooks, Bibles, Tracts, &c., of which you spoke when I saw you last. They shall be distributed as occasion offers to the officers and men of the ship.

It is a subject of congratulation amongst ourselves and of devout and humble thanks to God that the reception of such books on board our national ships, no longer meets with such opposition as was formerly the case. Let us continue to watch and pray and work, and the cause of religion, which is mighty must prevail.

Present my thanks to Mr. Butler for his kindness and believe me to be, sincerely your friend.

JOHN THORNLE,
Rev. J. STOCKBRIDGE, Chaplain U. S. N.

The time has been, within twenty years, when the bible and tracts were refused a place on board ship and sent back to the shore, but now many officers and men ask for them, and the commanders of vessels see to their distribution and encourage their reading.

I close this note with the prayer that the smiles of Heaven may rest on your societies, and all kindred ones engaged in the work of giving religious truth to those "that go down to the sea in ships and occupy their business in great waters."

Respectfully your obedient servant,
J. STOCKBRIDGE, Chaplain U. S. N.

THE CHURCHMAN.

NEW-YORK, SATURDAY, APRIL 27, 1850.

The Gorham Case.

REMARKS CONCLUDED.

IN OUR comments on the Judgment of the Judicial Committee in our last number, we devoted some space to the consideration of the principles laid down by the Court, and their substantial agreement with those stated by Sir H. J. Fust; and then examined how far the judges had preserved an adherence to them in their construction of the baptismal offices. If we are not grievously mistaken, we think a striking discrepancy was evidenced between the premises and the conclusion. This we shall endeavor to demonstrate still farther in the present article.

All mention of the *Confirmation Office* is omitted, unless it be included in the sweeping clause, "It seems unnecessary for us to go through the other Formularies in the Prayer Book. The services abound with expressions, which *must* be construed in a charitable and qualified sense, and cannot with any appearance of reason be taken as proofs of doctrine." Now let us see how this applies to the Confirmation Office. In the Preface it is declared why the order is observed—"To the end that children being now come to years of discretion, and having learned what their godfathers and godmothers promised for them in Baptism, they may themselves with their own mouth and consent, openly before the Church ratify and confirm the same, and also promise that by the grace of God they will evermore endeavor themselves faithfully to observe such things, as they by their own confession have assented unto." Then after the question to the candidates by the Bishop follows the prayer—"Almighty and ever-living God *who hast vouchsafed to regenerate these Thy servants by Water and the Holy Ghost, and hast given them forgiveness of all their sins*," *&c.* It was said just before by the Judges, that the gift of regeneration was suspended upon the sponsorial promise, so that the children were not regenerated till they had themselves made the promise and fulfilled the conditions of faith and repentance; here, however, they are declared to have been regenerated by what?—the promise?—no, but BY WATER AND THE HOLY GHOST, the Church evidently pointing back to the period of baptism, as the time when the great benefit was conferred. It may of course be said in this case also, that the prayer proceeds upon the "charitable hypothesis;" but with what "appearance of reason," or rather with how little semblance of it, our intelligent readers need no argument to perceive. The words of the service are as plain as language can make them; and the Privy Counsellors did wisely for their cause in omitting all direct mention of it.

Notwithstanding this, they very boldly declare, "Our principal attention has been given to the baptismal services; and those who are strongly impressed with the *earnest prayers* which are offered up for the Divine blessing and the grace of God may not unreasonably suppose *that the grace is not necessarily tied to the rite*; but that it ought to be earnestly and devoutly prayed for, in order that it may *then, or when God pleases, be present*, to make the rite beneficial."

This is really wonderful logic. The Church declares that regeneration *has* taken place, and it must they say, [WHY?] be taken in a qualified sense.—She declares that the nature of a sacrament is such, that the outward and visible sign is a *means* whereby we receive the inward and spiritual grace,—i. e., in Baptism by water we receive regeneration—but her lay exponents say that *the grace of God is not tied to the rite!* The 25th Article says they be *sure* and *certain* signs of grace whereby God doth work invisibly in us, but they say, that grace may *then, or when God pleases, be present* to make the *rite* beneficial. That is, that it is quite uncertain whether or not God does work effectually by them, and so they are no *sure and certain signs at all!* The Church declares them to be certain witnesses of God's good will toward us, but her lay judges say, This is only a *charitable hypothesis!* Opinions more subversive of the vital doctrine of the Church upon the Sacraments cannot be conceived. They inevitably lead to heresy, if not in themselves heretical; and the Church of England which is bound to teach the truth, and to *drive away erroneous and unsound doctrines*, is false to her trust and traitorous to her Great Head, if she submits to such a construction of her Catholic services.

Let us hear further some lawyer-like argumentation of the Quirk and Gammon school on the Rubric respecting the dying of baptized children:—"This Rubric does not, like the article of 1536, say that such children *are saved by baptism*; and nothing is declared as to the case of infants dying without baptism." The latter assertion is true; but if the Rubric does not mean that the children are saved by Baptism, by what are they saved? They "have received that which by Nature they cannot have"—they have been regenerated by water and the Holy Ghost,"—"made members of Christ, children of God, and inheritors of the Kingdom of Heaven," and though all this has been given them in Baptism, *it cannot be said they are saved by Baptism!* It is a pity these legal gentlemen had not consulted the *Homily on Salvation*, where they would have read "That infants being baptized and dying in infancy, are by this sacrifice [Christ's] washed from their sins, &c."—and thus obtain salvation. And in another place that the *remission of original sin is granted in baptism*. Hence such infants dying before they commit actual sin are undoubtedly saved, and BAPTISM doth save them. It is to be remarked that the Rubric in the English Book was put into its present form at the revision in 1662, wherefore there can be no doubt about the sentiments of those who adopted it. The meaning however in the older Formularies is equally plain. The clause formed originally part of the Preface to the office of Confirmation, and read as follows:

1549. "And that no man shall think that any detriment shall come to children by differing of their Confirmation, he shall know for truth, that it is certain by God's Word that children being baptized—if they depart out of this life in their infancy, are [1552—being baptized have all things necessary for their salvation and be] undoubtedly saved." Here we learn the true construction of the Rubric. It was supposed by some when the Books of 1549 and 1552 were framed, that Confirmation was necessary in addition to Baptism, and those who failed to receive it incurred some detriment, more or less serious; and the teaching plainly is, that by Baptism the children described have *all things necessary for their salvation, ergo they are saved by Baptism.*

We have in our remarks strictly pursued the course marked out by the Judges—examining the Formularies themselves, and ascertaining their meaning by comparing one part with another, and using no metaphysical arguments or extraneous aids, not demanded by the instruments themselves. We think our readers are now prepared to smile mournfully when they hear it solemnly asserted that "the points of doctrine [above mentioned] are by the Rubrics and Formularies of the Church capable of being understood in different senses, and consequently we think, that as to them, the points which were left undetermined by the Articles are not decided by the Rubrics and Formularies, and that upon these points all ministers of the Church having duly made the subscriptions required by law (and taking Holy Scripture for their guide) are at liberty, honestly, to exercise their private judgment without offence or censure." For we have shown that the Church is not silent as to the natural state of infants, the necessity of Baptism that they may be "born again," i. e. may obtain the grace of Regeneration; and that they are then and thereby regenerated, embraced with the arms of Christ's mercy, made partakers of His heavenly kingdom and heirs of everlasting salvation. This the Church teaches as to every infant that is brought to the font, and the whole service is as consistent and well ordered as it is possible for human wisdom to frame. Now leaving for a time the Judgment itself, let us compare with this teaching some of the answers of Mr. Gorham, for which we are indebted to our English namesake:

"Mr. Gorham refused to give a plain and direct assent to the doctrine that "every infant baptised by a lawful minister, with water in the name of the Father, and of the Son, and of the Holy Ghost is made by God in such baptism, a member of Christ, a child of God, and an inheritor of the kingdom of Heaven."

'He also in like manner refused his assent to the doctrine "that all infants so baptized, are born again of water and the Holy Ghost."

'Mr. Gorham asserted that the Church holds, and that he holds, that "Infants are by nature *un*worthy recipients of Baptism, and cannot receive *any* benefit from Baptism, except there shall have been a *prevenient act of grace* to make them worthy,"—[or qualified, as he afterwards explains it.]

'He also held that Infants privately baptized, dying before they commit actual sin. must have been "*regenerated* by an act of grace *prevenient* to their baptism;" that if the infant lives to a period in which it can commit actual sin, the declaration of Regeneration must be construed according to the hypothetical principle—[that is the Regeneration which would have been certain if the child had *died*, becomes uncertain if the child lives.]"

The Privy Council Judges do not bring out these tenets of Mr. Gorham, distinctly, as they ought to have done, nor have they affirmed that they are consistent with the Formularies of the Church of England. Yet on them, the whole question turned, and the attempt to compromise the matter and keep them out of view, only renders more glaring and odious, the worthlessness of this opinion in an ecclesiastical point of view. They forsooth see nothing in these tenets repugnant to the doctrine of the Church of England, though others may interpret "uncertain and ambiguous expressions in the Formularies" differently. We have, however, examined these Formularies, compared them with the description of them in the judgment, and have found such omissions, misinterpretations and suppressions, as fully show the utter unfitness of the *five* eminent lawyers for the task assigned them. They have been in a fog, but it was a fog of their own creating. They have found difficulties in the interpretation of the Church's most solemn offices, because they have wilfully magnified molehills into mountains; they have groped along the wall like blind men, and professed their inability to see farther than their noses, because they have closed their eyes to the full blaze of day, and stopped their ears to the clear voice of truth. They have cast undeserved obloquy and reproach on the teaching of the Church of England, its noble offices, its solemn sacramental rites; and done more to unsettle the confidence and perplex the minds of her faithful children, than has been effected by whole volumes of scepticism and infidelity, and a thousand perversions to Rome or to Geneva. Men of sound principles and devotional feelings stand aghast when they are told that the Church of England has no settled Doctrine on the Efficacy of Infant Baptism; that a great vital truth held by all, in all places and at all times, is not taught clearly and effectively by her, and may be impugned or denied according to each one's private judgment. They are almost compelled to infer that a Church thus ignorant of the first principles of the Christian faith cannot be a Branch of the one true Vine, and they look around in dismay and despair for some ark of refuge amid the rising and threatening floods of Rationalism and infidelity.

But we have further exposures to make of the theological incompetence of these eminent men for the task to which they were assigned. The doctrines of Mr. Gorham are taught, they say, by Jewell, Hooker, Usher, Jer. Taylor, Whitgift, Pearson, Carlton, Prideaux, and many others; therefore, he is at liberty to maintain them. Now this is inconsistent with a previous dictum of theirs, that in a case of this kind, the FORMULARIES must be looked to and diligently examined, and not private opinions. Otherwise we may soon have Arians arising up to construe the Nicene Creed and other Formularies, after the manner of the eminently learned Samuel Clarke, and a Committee of the Privy Council asserting that so able a Divine could not have been altogether wrong, and that therefore Arian opinions may be held in the Church of England.

Let us now look at these pretended authorities. Some we have not been able to refer to and they are of no great consequence.

Bishop Jewell says—"This marvellous conjunction and incorporation with God, is first begun and wrought by faith: afterwards the same incorporation is assured to us, and *increased by baptism*."

This plainly, cannot apply to *infants* who are incapable of faith, and therefore cannot warrant Mr. Gorham's vagaries. Jewell, however, says in his *Apology*, Ch. 6, sect. 13, "that Baptism is a sacrament of the remission of sins and of that washing which we have in the blood of Christ; and that no person, which will profess Christ's name, ought to be kept back therefrom,—no, not the *very babes of Christians*, forsomuch as they be born in sin and do pertain unto the people of God." (N.Y. ed. p. 52.)

And in his *Defence*, (p. 219) "We confess and have evermore taught, that in the sacrament of Baptism, by the death and blood of Christ, is given remission of all manner of sins: and that not in half, nor in part, nor by way of imagination, nor by fancy; but full, whole, and perfect of all together.—(N.Y. ed. p. 52.)

"Hooker writes: 'we justly hold baptism to be the door of an actual entrance into God's House,—the first apparent beginning of life—a seal, perhaps, of the grace of election before received, but to our sanctification, a step which has not any other before it.'"

Now, this will not help Mr. Gorham, for his *prevenient* grace is requisite to make them *worthy, qualify*, or *sanctify* them. This the *grace of election* does not do, for Baptism, Hooker says, is the *first step* in their sanctification. Hooker teaches, that "without the subordination of means, we are not actually brought to enjoy what God secretly did intend:"—that "baptism both declareth and *maketh* us Christians"—that "infants, which have received baptism complete, as touching the mystical perfection thereof, are by virtue of His own covenant and promise, cleansed from all sin."—"By baptism we receive Christ Jesus, and from Him that saving grace which is proper unto baptism." Baptism and the eucharist "are means effectual, whereby God, *when* we take the sacraments, delivereth into our hands that *grace available unto eternal* life, which grace the sacraments represent or signify."

In order to prove the *charitable hypothesis*, they quote the following fragment from the same author: "The Church speaks of infants, as the rule of *charity* alloweth both to speak and to think." This is both garbled, and has nothing to do with the purpose for which it is quoted. Hooker is speaking not of *regeneration*, but of *election*, and he says the rule of PIETY, not of *charity*. He thus defends the application of the word "elect" to all infants—"When we know how Christ, in general, hath said that *of such* is the Kingdom of Heaven, which Kingdom is the inheritance of God's elect, and do withal behold how his providence hath called them unto the first beginnings of eternal life, and presented them at the *wellspring of new birth wherein original sin is purged, besides which sin, there is no hindrance of their salvation known to us*, as themselves will grant, hard it were that having so many fair inducements, &c." Here is another proof that he held all baptized infants were regenerate.

Whitgift was the approver of the *Lambeth Articles*. Archbp. Usher belonged to the Irish Church, and was the chief agent in obtaining the assent of the Church of Ireland to a huge body of articles, in 1615, in which those "horrible decrees" were inserted. Neither of them can be taken as legitimate expounders of the Formularies of the English Church, for their dogmas have been repudiated. It is said too, that the book from which this sentence is quoted, *is none of Usher's*. The *dicta* of Bishops Prideaux and Carleton may pass for what they are worth; but have no weight in determining the meaning of Formularies which are plain in themselves. Nor does it appear *what* they meant by *regeneration* (from these extracts), which is a very important consideration.

When Bishop Taylor says that "Baptism and its effect may be separated," he is speaking of the case of Cornelius and such other extraordinary instances, and in this he speaks orthodoxly. It is ridiculous to cite him, however, as favouring Mr. Gorham's heresies, for he contradicts them in the most express manner. The Gospel covenant "is consigned by Baptism: there we have our title and adoption to it; and the grace which is then given us, is like a piece of leaven put into a lump of dough, and faith and repentance do, in all the periods of life, put it into fermentation and activity." "No man can conclude that this Kingdom of power, that is, the spirit of sanctification, is not come upon infants because there is no sign or expression of it. It is 'within us,' therefore, it has no signification." "That which is certain, is that the spirit is the principle of a new life or a new birth: that baptism is the laver of this new birth: that it is the seed of God, and may lie long in the furrows before it spring up: that from the faculty to the act, the passage is not always sudden and quick. * * * Now, sanctification of children is their adoption to the inheritance of sons, their presentation to Christ, their consignation to Christ's service, and to resurrection; their being put into a possibility of being saved, their restitution to God's favour, which naturally, that is, as our nature is depraved and punished, they could not have."—(Disc. vi., P. 1., Life of Christ.)

It is wonderful how the Lords of the Judicial Committee could claim this glory of the Church of Ireland, this eloquent writer, and this profound theologian, as a supporter of the *non-natural* sense of Mr. Gorham. The whole discourse is a thorough refutation of his errors and inconsistencies, and upholds the orthodox doctrine of the Church on the subject of Holy Baptism.

Again Bishop Pearson says, "when the means are used, without something appearing to the contrary, we ought to presume of the good effect;" and this is cited as a proof of the charitable hypothesis in the case of infants.

Now, from looking at the contest, it is plain that the quotation admits of no such construction. The passage is taken from his comment on the *Communion of Saints*. "Being *Baptism is a washing away of sin*, and the purification from sin is a proper sanctification; being every one who is so called and baptized is thereby separated from the rest of the world which are not so, and all such separation is some kind of sanctification; being, though the work of grace be not perfectly wrought, yet when the means are used, without something appearing to the contrary, we ought to presume of the good effect; therefore, all such as have been received into the Church, may be in some sense called holy." Let it be remembered that this eminent author was one of the Church Commissioners at the Savoy Conference, and the folly of claiming him must be obvious. In his comment *on the forgiveness of sins*, he observes that Christian baptism, "wheresoever it was received with all qualifications necessary in the person accepting, and conferred with all things necessary to be performed by the person administering, *was most infallibly efficacious*, as to this particular, that is to the remission of all sins committed before the administration of the sacrament."

Such are the authorities adduced to justify the decision, that the tenets of Mr. Gorham are not so inconsistent with the Formularies of the Church of England as to prevent his institution to a church benefice. That it is weak, inconclusive, and tending to heresy, if not absolutely heretical—imposed by an incompetent authority which the Church of England is not bound in conscience to respect—an entering wedge for the opening a way to every species of false doctrine and dangerous error—and subversive, if acquiesced in, of the claims of the Church of England to be a true branch of the Church Catholic, is abundantly clear to the minds of the ablest of her children. We, from these distant shores, must watch the contest with deepest interest and sympathy; and earnest should be our prayers that Christ, Her Great Head, may defend, cleanse, and renovate His Church in this hour of reproach and blasphemy, of danger and perversion.

Foreign Intelligence.

The *America* arrived at Boston on Saturday last.

The Pope has not returned to Rome, though it had been confidently asserted by the Papal journals that his entrance would take place immediately after Easter. The Socialist elections are said to have disconcerted his movements.

M. de la Rochejaquelin had proposed in the French Assembly an appeal to the ballot, to ascertain whether the people preferred a Monarchy or a Republic! It was not seconded and the Assembly passed to the order of the day.

The Erfurt parliament met on the 20th of March. It was thought the Constitution proposed by Prusia would be adopted with some few alterations. Wirtemburg had withdrawn from the league, and serious offence had been manifested by Prussia in consequence. If the latter power attempts force, she will be opposed by Austria, It is evident that the German question is becoming more and more complicated.

The Greek difficulty was in progress of adjustment, but it is said Russia was urging Otho to resist the demands of England.

In England the decision in the Gorham case has assumed a very grave aspect. The Bishop of Exeter's letter has appeared. It is a pamphlet of 90 pages, addressed to the Archbishop of Canterbury and is a most powerful production. It tears in pieces the sophistries, unsound reasonings and false principles of the judgment of the Privy Council, exposes most unmercifully the garbled quotations on which they rely for their support, and pours down on the Archbishop himself a withering torrent of remonstrance, reproach, and sarcasm for the unworthy part he has taken in this business. So tremendous is its effect, that the *Christian Times*, a dissenting paper declares "It is strong and fervid certainly—somewhat at times discourteous—but supposing it possible that his Lordship has a *conscience*—and supposing that he does in his soul think that an essential and important truth of God has been assailed, endangered, or denied, and actual heresy sanctioned and authenticated by law; is it wonder ful that he should use strong terms? that he should be earnest, burning, indignant, jealous, criminating, Who finds fault with Luther for all this? Why should not men on either side—Evangelical and Anglican alike—have equal credit for being strongly and sin

cerely moved, when what either of them respectively hold as *truth* is likely to get the worst of it? we really do not think the Bishop's book so bad as some would make it."

The conclusion of this letter may be cited as showing the spirit and favour of the writer.

Meanwhile I have one most painful duty to perform. I have to protest not only against the judgment pronounced in the recent cause, but also against the regular consequences of that judgment. I have to protest against your Grace's doing what you will be speedily called to do, either in person, or by some other exercising your authority. I have to protest, and I do solemnly protest, before the Church of England, before the Holy Catholic Church, before Him, who is its Divine Head, against your giving mission to exercise cure of souls, within my Diocese, to a clergyman who proclaims himself to hold the heresies, which Mr. Gorham holds. I protest that any one who gives mission to him till he retracts, is a favorer and supporter of those heresies. I protest, in conclusion, that I cannot without sin—and by God's grace, I will not—hold communion with him, be he who he may, who shall so abuse the high commission which he bears.

I am, my Lord Archbishop, with that "due reverence and obedience" which I have pledged to you, and with earnest prayer that such reverence and obedience to you may never be forbidden by my duty to our common master, your Grace's affectionate friend for nearly thirty years, and your now affectionate servant, H. EXETER.

London, March 20. 1850.

Meetings of the clergy are announced in all the Archdeaconries of the Diocese to support and express sympathy with the Bishop in his efforts to maintain the Church's doctrine of Baptism. Those of the Archdeaconry of Exeter met in large numbers on the 21st March, and were presided over by Archdeacon Stevens, venerable in years as well as in office. He spoke very strongly against the recent decision. Dr. Coleridge followed in an earnest speech, and proposed the address to the Bishop.

Nor have other Churchmen been idle. An address has been presented to the Bishop of London by a large number of influential laymen praying him in view of the dangers to which the judgment exposes the Church to take counsel with his Right Rev. Brethren concerning the application of a remedy to the evil, and particularly concerning the adoption of means which may enable the Church to declare in such mode as shall appear most effectual, its doctrine concerning the Sacrament of Baptism. The Bishop says in reply to Mr. Cavendish.

"I hasten to assure you and the other subscribers to the address, that I am fully alive to the necessity and the duty of taking counsel with my brethren at the present crisis, and of doing all in my power to avert the injurious consequences which are apprehended as likely to follow from the judgment in question.

"The task of devising measures for the attainment of that object is one of great delicacy and difficulty; but it will not be hopeless if all those who desire its success will maintain the truth in a spirit of moderation and charity, and seek to build up the walls of our Sion by their prayers for unity and by their endeavors, in reliance on the Divine Head of the Church."

Bishops Skinner of Aberdeen, and Primus, Torry of St. Andrews, Forbes of Brechin, and Trower of Glasgow have also addressed a letter to his Lordship thanking him for his refusal to concur in the decision. The Bishop in his answer replies, "Mr. Gorham held that the remission of original sin, adoption into the family of God, and regeneration, must all take place in the case of infants, not in Baptism, but before Baptism—an opinion which appears to me to be in direct opposition to the plain teachings of the Church, and utterly to destroy the sacramental character of Baptism."

An address has been numerously signed, addressed to the Bishop of Chichester, praying him to take such steps as shall seem most effectual for the declaration and maintenance of the doctrine of Holy Baptism, and for relieving those who feel grieved in conscience by the legal sanction given by the late sentence to the denial of that article of the faith.

A meeting of the clergy in the arch-deaconry of Chichester was held in that city on Tuesday the 19th March, to consider what "steps might be necessary to take to secure to the Church of England a proper Court of Appeals in matters purely spiritual;" upwards of 100 were present. Archdeacon Manning made a very long and very able speech on the occasion. In it he stated the Bishop of London's bill would not be passed in its present form. He examined the statutes of Henry VIII., relating to appeals, and maintained the principles on which they were founded were these two—1. that the realm of England is not a fief or state dependent on an empire, but an empire fully in itself; and 2. that the Church of England is of divine institution, full and sufficient for the exercise of all spiritual functions. He then showed that the late Court of Appeal in spite of its disclaimer had interfered with high questions of doctrine, which no power was competent to settle but the Church itself. In early times the councils did not *make* the faith, but *declared* what it was: this power was now given by statute to a lay Court. Bishops appointed by the State would not be competent to settle these questions authoritatively; the only form in which the Episcopate can exercise its proper authority and impress the Episcopal character on its decisions, is when it acts according to the law and order of the Church. He exhorted those present to enter on the discussion with the calmness and gravity suitable to it.

In the Arches Court, on Saturday, March 23, Sir H. J. Fust gave judgment in the case of Mr. Connelly and his wife. The law of the Romish Church had been pleaded by Mrs. Connelly, in bar of the claim for the restitution of conjugal rights. The learned Judge held that the allegation was no valid bar to the suit, the law of Rome on this point not being the law of England, and must be rejected. Notice of appeal was given.

One of the notable Churches of London, St. Anne's, Limehouse, was almost entirely destroyed by fire on the morning of Good Friday. Some of the walls and the tower are still standing, but the whole interior, including the oak fittings and the ornamental ceiling, was destroyed. The Church had only very recently been insured for £5,000; but it is said the cost of restoration will a good deal exceed this amount. The fire broke out in the brickwork flues, which, however, appear to have been in a proper condition. The Rev. G. Roberts, the Curate, fortunately saved the Parish Registers and other documents.—*English Churchman.*

THE COUNCIL FOR COLONIAL BISHOPS have issued a special report urging subscriptions for erecting a Bishopric at Montreal, and thus dividing the present enormous Diocese of Quebec, into two. A capital sum of from £10,000, to £12,000, in addition to what may be procured in the Colony, it is thought might suffice. At the same time, Churchmen are reminded that the present imperial endowment of the Bishoprics of Quebec and Nova Scotia will be withdrawn on the death or removal of the present incumbents. The results of the Colonial Bishoprics Fund, in founding nine Bishoprics since 1841, is shown by the increase of Clergy in the various Colonies, from a total of 135 to 259. The Bishoprics of Toronto and Newfoundland, founded two years previously, show a like increase, viz., from 81 to 180. —*Guardian.*

The Exeter Gazette states that a meeting was held at the Commercial Inn, St. Mary's Church, on Thursday last week, pursuant to the requisition, by 158 persons, addressed to Sir Culling Eardley.

"For the purpose of taking such measures as the state of the parish might be considered to require, and especially to consider a communication from the Right Rev. the Lord Bishop of the Diocese, to one of the parishioners."

A series of resolutions were adopted, the substance of which is contained in the following:—

"That the meeting having resolved that the teaching in the Parish Church of St. Mary's Church, for some time past, has been contrary to the great standard of religion, the Word of God, and not in accordance with the Protestant views of the Church of England, and further more considering it unchristianlike to go to law in matters of religious belief, resolve that they will build a place of worship for themselves, which shall, as far as possible, be approved by all evangelical Christians. That a plan for that purpose be submitted by Sir Culling Eardley, with the help of such friends as he may select, at an adjourned meeting at the Commercial Hall Torquay.—*Guardian.*

TOBACCO.—In the year 1848, eight millions, one thousand four hundred and forty-nine pounds, one shilling and fourpence, were spent by the people of this Kingdom in tobacco.—*Eng. Churchman.*

NEW AND EXTRAORDINARY PRINTING MACHINE.—An account is given of a new machine, exhibited on Monday week, at Paris, that promises to throw the printing presses of the *Times*, hitherto the wonder of the age, into the shade. The following is a description:—"It consists of a series of lateral cylinders, and occupies little more than half the space of the American machine with which *La Patrie* is printed, costs less than half the money paid for that, and it is free from the cords and tapes which so frequently throw the machine out of action. The number of men employed for each of these new machines, are only three. The printing is from stereotype, not from the metallic type, and the number of copies thrown off by one machine, per hour, is 15,000. Each cylinder carries a continuous sheet equal to 2,000 copies of a journal, and each copy is cut off by the machine and folded. The paper is not damped; the impression is superior to any produced on damp paper. The stereotyping is an almost miraculous process. In the ordinary course of stereotyping several hours are required; here it is the work of fifteen minutes. A few sheets of tissue paper are placed together, and passed upon the forms containing the types. Thus the mould is formed, the metal is passed upon it, and as soon as it is cold, the stereotypes are ready for the cylinder. Thus, the wear and tear of the type is avoided, and a fount of type will, of course, be as perfect at the end of the year as at the commencement of it. The total cost of one of these machines, ready for action, is 25,000 francs."—*John Bull.*

New Publications.

A DISCOURSE OF THE BACONIAN PHILOSOPHY, by Samuel Tyler, of the Maryland Bar: Second Edition, Enlarged. New York; Baker & Scribner, 1850. Pp. 426.

This is a carefully written and thoughtful work, making a useful introduction to the study of the works of the great English philosopher, and suggestive of profound reflections on some of the most important questions in mental philosophy. The professional training of the author has well qualified him for the task he has undertaken, and he evinces an adequate knowledge both of the facts and the principles connected with the subject occupying his attention. While he is evidently an ardent admirer of the systems of Bacon and Locke, he discusses the opposite theories with great calmness and impartiality, and his arguments deserve an attentive and earnest consideration. After describing the wonderful results that have been attained in physical science by means of the Inductive method, he proceeds to show its beneficial application to moral philosophy and the science of religion, and defends it against the charge of infidelity and atheism urged against it, because of its abuses. He contends that it recognizes the testimony of consciousness as fully as that of sensation, and hence that it does not lead to materialism. He secondly, examines the theory of innate ideas, and shows the advantages of the opposite system taught by Bacon and developed by Locke and Reid, and also states the errors of the Kantian theory. Natural theology is thirdly considered, the confusion in Lord Brougham's work pointed out, and the leading fallacy of Hume demonstrated,—the confounding the Creator with a mere physical cause. The fourth part is an instructive enquiry into the connection between Philosophy and Revelation. He evinces a great reverence for the latter, but maintains in a very extended degree the right of private judgment in the interpretation of the Scriptures. As we have not had time for a full and deliberate study of this work, we forbear any further comments, especially as the author states that the *whole* must be read (and that carefully) to obtain a correct idea of its merits and connection.

HUME'S HISTORY OF ENGLAND, Vol. 5, has been received from the Messrs. Harper. Also the 14th number (we have not had the 13th) of Messrs. Phillips, Sampson, & Co.'s noble edition of Shakespeare, containing the *Winter's Tale*, with a fancy portrait of *Perdita*. It is for sale in this city by Messrs. Appleton & Co.

THE HISTORY OF CYRUS THE GREAT—by Jacob Abbott. Harpers, 1850: Pp. 289.

The contradictory accounts of Herodotus and Xenophon are examined with much judgment, and blended together in a satisfactory manner. A large portion of the book is transferred from one or the other of these authors, and this gives the pages of the work much interest and novelty for the youthful reader. There are some slight errors in the transcription. On page 94 there is some confusion. It was not Cyaxares but the son of the *Assyrian* king who was married and invaded the Medes; and Cyaxares and Cyrus manfully repelled the invasion. On page 262-3 we have Herodotus printed for Xenophon. *Sacas* we think is a proper name and not "*the Sacian.*" p. 77.

No. 8 of Messrs. Appleton's admirable *Dictionary of Engineering, &c.* The principal heads are the *Deal Sawing Machine, Derrick, Diving Bell* of Dr. Worster, Md.; apparatus for *Docking Ships*, in which all the modern improvements are described, and copiously illustrated; *Dredging and Dredging Machines*, also a very elaborate article; and *Dressing Machines*. There are 80 cuts in this number, many of them of a large size.

GRAHAM'S MAGAZINE for May has been received from Messrs. Dewitt & Davenport. It is embellished with three fine engravings, especially *the Game at Draughts* which is beautifully finished. It has the usual variety of pleasing tales, poetry and music.

The BULLETIN of the AMERICAN ART UNION for April has been received. It makes a goodly quarto of 16 pages, very well printed, giving an account of the affairs and prospects of the Institution, criticism on various works of art in this city and elsewhere, and items of information respecting the Fine Arts. A new feature in it is the introduction of two fine engravings,—*The Standard in Danger* and *The Standard Bearer*—painted by Glass, and engraved by Burt. The succeeding numbers of this Bulletin will be sent to those only who are subscribers at the time of its publication. A list is given of 101 pictures already published for distribution next December.

A LETTER FROM THE RT. REV. BISHOP IVES in answer to certain Questions concerning *Confession* and *Absolution*. New York, Stanford & Swords: Pp. 36.

A preface is prefixed to this letter by the Rev. J. H. Hobart, the clergyman who put the interrogatories. They are well drawn up, and meet all the objections worthy of notice which have been urged against the Bishop for his teaching on these subjects, and the replies are concise and must prove satisfactory to every impartial and candid mind. We are happy to find that the view we took, when this Pastoral first appeared, is abundantly confirmed by the pamphlet before us. Of course his bitter enemies and Puritan assailants will find new cause for clamor, railing, and slander, but we think that if any true son of the Church has felt alarmed or perplexed by their bold assertions and clamorous accusations, he will have his fears removed and his doubts dispelled by the perusal of this dignified, moderate and *Christian Letter*. Our columns are so occupied that we cannot say as much as we could wish, but we may at some future day recur to the subject if necessary.

OBSERVATIONS ON SOME REMARKABLE PASSAGES *in Mr. Goode's Work on Baptism*, with a Defence of the Bishop of Maryland, from the charges of the "SOUTHERN CHURCHMAN," by a Layman. Baltimore: Jos. Robinson, 1850. Pp. 51.

Written evidently by one who is master of this subject, and a skilful tracker out of wilful perversions and mangled quotations to serve a turn. He handles the leader of the Gorhamites without gloves, and exposes mercilessly some of his controversial mal-practices, especially a grievous suppression of the truth in a quotation from Cranmer. This is doing *good* service, because the perfection of wisdom, the common law, has it as a maxim, "*Falsus in uno, falsus in omnibus;*" and its application will save our readers a vast amount of trouble in exploring the recesses of Mr. Goode's book. The dissection of our dear southern contemporary, is admirably done, and shows considerable skill in dialectic anatomy. We opine that the profound learning and logical art of that distinguished Gorhamite, will be sufficiently exercised, for some weeks to come, in putting himself together again, and we expect to find his columns vastly entertaining.

To the Editor of the Churchman.

THE fact that it was on the Feast of WHIT-SUNDAY, that the Book of Common Prayer was first introduced in our Branch of the Church—seems to render that day a most appropriate time for the reception of contributions for the purpose of extending the circulation of that blessed volume. On last WHIT-SUNDAY—which was the *Tercentenary Anniversary* of its introduction—some of the Clergy made collections in their churches for this important object, and transmitted the sums to the NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY,—the oldest institution in this country for the distribution of the Liturgy. During the past year this Society has sent forth twelve thousand eight hundred and eighty-six copies of the Prayer Book.

The demands upon it are very numerous and pressing; and the Board of Managers take this mode of suggesting the great importance of meeting these demands, and of responding promptly and generously to every proper application, on the part of the Pastors and Missionaries of the Church, and of benevolent Laymen; and that this may be done they would respectfully ask of the Clergy—and more especially of those by whom they were not remembered last year—*a Collection on the approaching Feast of Whit-Sunday*. While we laud and magnify the name of our GOD for all the rich blessings of the Spirit, to the Church, and among them for the high privilege of COMMON PRAYER, let us manifest our gratitude by our Offerings to be appropriated to its extension throughout our land, and wherever opportunity offers. Should this suggestion meet with favor, the Board will be highly gratified, and encouraged to renewed exertions in the important work committed to them.

In behalf of the Board,

THOMAS C. BUTLER, *Treasurer and Agent.*

Depository, 20 John St., New York.
April 19, 1850.

Domestic Intelligence.

CONNECTICUT.—*The Bishop's Visitation.*—The Bishop's Spring Visitation commenced on Good Friday, at Wallingford, as we have already mentioned, and has been continued as follows:

On the first Sunday after Easter, April 7, in the morning, in Grace Church, Long Hill, 13 persons were confirmed. In the afternoon, in St. Johns, Bridgeport, the Bishop baptized the infant daughter of the Rector, and confirmed 27 persons.

On Monday the 8th, (P.M.) he confirmed 13 persons in Trinity Church, Southport.

On Tuesday the 9th, (P.M.) 17 persons were confirmed in Christ Church, Westport.

On Wednesday the 10th, (P.M.) 6 persons were confirmed at Weston.

On Thursday the 11th, (A.M.) 11 persons were confirmed in St. Matthews, Wilton.

On Sunday the 14th, the second after Easter, (A.M.) 13 persons were confirmed in St. Johns, Stamford; and (P. M.) 5 in Christ Church, Greenwich.

The Bishop was attended, on the Visitation, by the Rev. Dr. Williams, of Trinity College.—*Calendar.*

DIOCESE OF NEW JERSEY.—*Vernal Visitation.*—On Saturday evening, 6th, in St. Peters, Berkeley, at Clarksboro; the Rev. Mr. Musgrave (of the Diocese of Pennsylvania) read prayers, and the Bishop preached. The Rector elect, the Rev. Mr. Stratton, was present. On Sunday, 7th, (the first after Easter) the Rector elect read morning prayers and catechised the children, and the Bishop examined them, preached, and administered the Holy Communion. The Rev. Mr. Musgrave was present.

In the afternoon, in St. Stephen's Church, Mullica Hill, the Rev. Mr. Musgrave read prayers, and the Bishop preached. The Rev. Mr. Stratton was present.

In the evening, in St. Thomas' Church, Glassborough, the Rev. Mr. Mackie and the Rev. Mr. Musgrave read prayers, and the Bishop preached. On Monday morning, 8th, the Rev. Messrs. Mackie and Musgrave read prayers, and the Bishop preached, and administered the Holy Communion.

In the evening, in Trinity Church, Swedesborough, the Rev. Messrs. Mackie and Musgrave read prayers, and the Bishop preached, and confirmed 5 persons; the Rector, the Rev. Mr. Boggs, reading the Preface to the Confirmation service. On Tuesday, 9th, the Rev. Mr. Mackie read morning prayers, the Rector catechised the children, and the Bishop examined them, preached, and administered the Holy Communion.

The services of the Visitation at St. Pauls, Camden, were postponed, on account of the illness of the Rector elect, the Rev. Mr. Lybrand.

On Sunday, 14th, (second after Easter,) in the Church of the Ascension, Gloucester City, the Rev. Mr. Jaquett, (of the Diocese of Pennsylvania,) read morning prayers, and the Bishop instituted the Rev. Josiah Moody Bartlett into the Rectorship. The Rector catechised the children, and the Bishop examined them, and preached. The Holy Communion was administered by the Rector. In the afternoon, the Bishop read prayers, and preached. In the evening, the Rector read prayers, and the Bishop preached, and confirmed 4 persons.—*Banner.*

CATALOGUE OF BURLINGTON COLLEGE.—The Catalogue for the Seventh Term, ending with March, now just published, contains the names of one hundred and thirty students; an increase upon any former term. By an inadvertence, much to be regretted, the following names of Teachers have been omitted:

Charles S. Gauntt, M. D., Instructor of Chemistry.

Frank Wills, Lecturer on Architecture.

We are happy to say that the Rev. J. A. Spencer, author of a most valuable book of Travels in the East, and editor of several of Arnold's admirable Latin and Greek books, is to be added to the Faculty, as Professor of Latin and the Oriental Languages.

The new term will commence, Wednesday, 1st May, (St. Philip and St. James.) Address the Bishop of New Jersey, or the Rev. James W. Bradin, Rector.—*Missionary.*

DIOCESE OF MARYLAND.—*Confirmations.*—On the Fourth Sunday in Lent, March 10th, in the Church of the Epiphany, Washington, D. C., 17 persons were confirmed. On Monday, the 11th, another person of the Parish of the Epiphany, and 1 of the Parish of the Ascension were confirmed in private, at their own residences, both being hopelessly ill.

On the Fifth Sunday in Lent, March 17th, in Mount Calvary Church, Baltimore, 18 persons were confirmed; and in the evening of the same day, in Ascension Church, 21.

On the Sixth Sunday in Lent, March 24th, in St. Timothy's Church, Baltimore County, 12 persons were confirmed.

On Thursday before Easter, in St. George's Church, Mount Savage, Alleghany County, 11 persons.

On Easter Sunday, in Emmanuel Church, Cumberland, 8 persons.

On Tuesday in Easter week, in St. Paul's Church, Maryland Mining Works, Alleghany County, 1 person.

On Wednesday evening, April 3d, in All-Saints' Church, Frederick, 10 persons.

On the First Sunday after Easter, April 7th, in St. Stephen's Church, Baltimore, 4 persons; and at night, in St. Peter's Church, Baltimore, 26 persons were confirmed. *Banner.*

(From the Calendar.)

ILLINOIS.—Having seen in your paper of the 30th of March, an extract from the *Churchman*, signed "A Western Observer," I beg of you to publish the following letter; I will only add that Mr. Roberts was admitted to Orders under Canon VII. of 1838, and that he was resident at Jubilee College, only four months.

SAMUEL CHASE.

Jubilee College, April 8th, 1850.

LETTER.

ROBIN'S NEST, Jubilee College, March 15th, 1850.

To George Upfold, D. D.

Right Rev. and Dear Sir,—Your letter of March 5th, has been received, and I hasten to comply with your request, by sending the accompanying certified copy of the Declaration, signed by Rev. G. L. Roberts.

I cannot forbear expressing to you the deep mortification which I felt on hearing that Mr. Roberts had apostatized from the faith. I felt this the more poignantly as it was entirely unexpected. During the short period he was attached to this Institution, he manifested no inclination towards Rome or the heresies of that Church; but on the contrary, frequently in conversation with me, expressed his abhorrence of Romish doctrines, and his disapproval of those in our Church who favored them.

I scarcely need add, that no tendencies towards Romish doctrines were exhibited in his examinations, but rather the contrary. On one occasion, when asked by the Bishop as to his views of the meaning of our Saviour in VI. Chapter of St. John, he readily gave them in writing, and avowed such sentiments as no one could entertain who held in the least with Rome.

In the earnest prayer that our Church may be preserved from wounds in the house of her friends.

I am, most affectionately,
Your Son in Christ,
SAMUEL CHASE.

From the Banner of the Cross.

APPEAL IN BEHALF OF KING'S COLLEGE, NOVA SCOTIA.

We take great pleasure in presenting the following documents to our readers, and hope this call for aid, from brethren of the same household of faith, may meet with a fraternal response. It is a case which appeals to the sympathies of American Churchmen. Its claims are fully presented in the annexed statements. And we cannot but think that it will be especially grateful to the members of our Church to aid those who are struggling with the difficulties which we have ourselves experienced.

We have been requested to say, that the Charges of our Bishops and other documents relating to our Church, or any similar publications, would be acceptable donations for the Theological library.

The different Church papers are respectfully requested to copy this appeal.

To the Editor of the Banner of the Cross;
Philadelphia, April 8, 1850.

REV. AND DEAR SIR:—

The undersigned having received the enclosed appeal, respectfully request that you will allow its publication in the Banner. The Rev. T. C. Leaver was in the United States last summer, but at a most unpropitious season, when many of the Clergy and Laity of our Communion were absent from the City; and he had, therefore, very little opportunity of making known the object of his visit.

It is proper that we should state that the course, now adopted by the Alumni of King's College, has received the entire sanction and approbation of the Lord Bishop of Nova Scotia, and also that the publication of the appeal is with the approval, and has the best wishes for its success, of our own Diocesan.

It will afford the undersigned sincere pleasure to forward any contributions in money, or books, classical or theological, that may be sent to either of us.

We are with great esteem, Rev. and Dear Sir, your friend and obedient servants.

C. S. WILLIAMS, D.D., Spruce St. Phila.
W. P. HINDS, 4 Belmont Place.

The Alumni of King's College in Nova Scotia, through the Rev. T. C. Leaver, A.M., one of their number, solicit the assistance of the Right Reverend the Bishops, the Clergy, and the Laity of the Protestant Episcopal Church in the United States, in behalf of their Alma Mater, and beg permission to submit the following statement:

The establishment of an institution for the diffusion of religion and literature occupied the early attion of those members of the Church, who, at the conclusion of the Revolution which severed the older Colonies from Great Britain, resorted to Nova Scotia. In furtherance of this object, an Academy was opened by the Bishop of the Diocese in the year 1788. In 1789, an Act was passed by the Legislature of the Province granting, in perpetuity, the annual sum of £400 sterling as an endowment to this Seminary, hereafter to be erected into a College. In 1802 a royal Charter was obtained, together with a grant of £1000 per annum, from the British Parliament. This sum was received until the year 1834, when, from a change in the policy of the Mother Country towards the Colonies, notice was received that it could be no longer continued, and in the year 1836 it was finally withdrawn. On this emergency the two great English Societies—for Propagating the Gospel—and promoting Christian Knowledge—to which the Church on this side of the Atlantic is so deeply indebted, desirous to prevent the downfall of an Institution which, while it afforded the best means of a liberal education in the Colony, was the only source from which the Clergy could be drawn, stepped in with temporary aid, and by liberal donations, sustained the College for several years. But in 1845, the calls upon their benevolence from heathen lands being loud and urgent, they were compelled, however reluctantly, to withdraw their assistance.

The establishment was thus thrown on its domestic resources,—the Grant from the Legislature of the Province, and the exertions of its friends. The Alumni associated themselves for its support, and obtained an Act of Incorporation with the view of rendering their exertions more efficient. While thus putting forth their best efforts, and struggling to support the institution they love,—that Institution has been threatened with the loss of the sum expressly granted to it in perpetuity, and enjoyed for nearly sixty years,—a Bill for that purpose having been passed by the representative branch of the Legislature, and only defeated in the upper house by a small majority. There is every reason to apprehend that in the next year the grant will be withdrawn. This cannot but be considered as a breach of faith, in the violation of a compact which has stood for more than half a century; nevertheless, unless the deficiency be made up from some source, the ruin of the Institution must follow.

To obviate this calamity, so justly apprehended, the Alumni of King's College have taxed themselves to the extent of their ability, having raised a sum of £2000 to be invested as the nucleus of a permanent fund, and contributing annually £100. They feel, however, that the matter is beyond their unassisted strength, and look anxiously around for aid. They ask it of the American Church in the name of our common Faith—all who bear goodwill to Zion, will contemplate with feelings of deep regret the consequences which must follow from the destruction of our Institution. Of 50 Clergymen in the Diocese, 40 have been educated there, and 8 are now preparing for the ministry; melancholy will be the prospects of our Church, if this source be closed.—They ask it in the name of our common origin. The Apostolic Commission has been handed down to the Church in Nova Scotia through the same channel by which the American Church received it. They ask it in the name of our common Benefactress.—That same great Society, which has been the instrument of introducing and fostering among us the Church of Christ in its purest form, planted in your land also the seed which under God's gracious blessing has taken root, sprung up, and become a goodly tree.

Given under the Seal of the Incorporation, Halifax, March 1849.

J. T. TUMING, D.D., *President.*
P. HILL, *Secretary.*

It having been suggested to the Rev. T. C. Leaver, by various friends of King's College, Windsor, that if the foregoing statement were published in some of the newspapers connected with the Protestant Episcopal Church, donations of books or money might be made towards the funds or the library of the College, Mr. Leaver gladly avails himself of the suggestion, and would beg to refer to the Rev. Dr. Williams and the Rev. W. P. Hinds, who are kind enough to receive and transmit any donations of money or books that may be made towards King's College.

THOMAS C. LEAVER.

CHURCH SCHOOLS.

Catalogue of the EPISCOPAL ACADEMY of Connecticut, at Cheshire; The Rev. Seth H. Paddock is the Rector of this highly esteemed Institution, now in its 5th year. There are 66 students on the catalogue. The Rev. Willard Bryant has become a permanent assistant and will enter on his duties the next term (4th Thursday in April.)

Second CATALOGUE AND CIRCULAR OF ST. MATTHEW'S HALL, Port Colden, New Jersey—under the care of Rev. P. L. Jaques. This school is conducted on the system of faith and discipline required by the Church. The number of scholars on the list is 21. We have read the circular with much interest. The following notice of the late examination will show that due attention is paid to the instruction and education of the pupils.

St. Mathew's Hall.

The closing exercises of this institution took place a week earlier than common, that they might not interfere with the solemnities of Passion week. We had the pleasure of attending the examination which was conducted by the Rev. Rector, and his able corpse of teachers. The pupils, besides exercises in Ancient and Modern languages, mathematics and the several branches of English, were examined by the Rector in Holy Scripture and the Church Chatechism. The readiness and proficiency which they showed, not only in the literary branches which they had pursued, but also in the doctrines of the Gospel and the Church, must have been very gratifying to the Rector and patrons. The church plan of education is undoubtedly the true one. The only way to form the Christian gentleman, as far as human agency is concerned, is to interweave religious principles with secular knowledge. This is the prominent feature in the plan of study, pursued at St. Matthews. The last term had a larger number of students than ordinary, which gives good proof of increasing prosperity. L. T.

CLERICAL CHANGES.

The Rev. F. D. Harriman has removed from Milton, Conn., to Lafayette, Indiana.

Rev. D. C. Millett has taken charge of St. Mary's Church, Portsmouth, Rhode Island. Address Post Office, Newport.

The Rev. J. A. Spencer having assumed charge of the Professorship of Latin and Oriental Languages in Burlington Collhge, requests all letters, papers, &c., to be directed to him at Burlington, N. J.

To Correspondents.

"A Connecticut Churchman" is approved, but we wish to know the author.

"Quis" is received with many thanks. He shall appear next week.

Died.

In this city on Wednesday the 16th inst., in the 21st year of her age, Emily Robertson, wife of Frank Wills, Esq. and daughter of the Venerable —— Coster, D.D., Archdeacon of New Brunswick.

In the case of this young and lovely disciple of Christ, death was wholly divested of its gloom and terrors: Bound to earth by the strongest ties, she yet saw clearly with the eye of faith the Paradise above, and was ready to depart, that she might enter in and dwell there forever. While the hearts of the loved ones whom she left are almost bursting with a sense of their loss, they cannot but bless GOD for her bright and beauteous example, and her sweet and peaceful transit to her home in the skies. "Precious in the sight of the LORD is the death of His Saints." H.

Notices.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.

The following is the corrected list of Stations and appointments for the year from 1st April inst.

Albany Co., Cohoes, Rev. James Adams.
Columbia " Claverack, Chatham 4 Corners and Valatia, Rev. F. T. Tiffany.
Delaware, Walton, Deposite, and Hampden, Rev. J. C. Brown.
Dutchess, Clinton and parts adjacent, Rev. S. Davis.
Essex, Keeseville and Fort Kent.
do Ticonderoga.
Franklin, Malone, Rev. Wm. Long.
Greene, Oak Hill, Rev. L. A. Barrows.
do Prattsville and Gilboa, Rev. W. W. Olsen.
do Windham and Lexington, Rev. T. S. Judd.
do Cairo.
Herkimer, Fairfield and Norway, Rev. T. Applegate.
King's, Williamsburg, St. Pauls ch, Rev. G. W. Fash.
do Greenpoint.
Montgomery, Amsterdam.
Otsego, Exeter, Rev. John Hughes.
do Gilbertsville.
do Cherry Valley and Sharon Springs.
Putnam, Patterson, and North Salem, Westchester Co. Rev. O. H. Smith.
Queens, South Oyster Bay, Rev. J. W. McIlwaine.
Rockland, Piermont, Rev. S. G. Hitchcock.
St. Lawrence, Canton, Rev. M. M. Wells.
do Morristown and Rossie.
do Waddington and Norfolk, Rev. J. H. Hanson.
Suffolk, Islip and Patchogue, Rev. H. M. Davis.
do Sag Harbor, Rev. G. C. Foote.
do Setauket, Rev. F. M. Noll.
Sullivan, Monticello, Rev. E. K. Fowler.
Ulster, Marlborough.
Warren, Chester.
Washington, Fort Edward and Argyle.
do Granville and Hampton.
do Sandy Hill and Fort Ann, Rev. S. B. Bostwick.
do Whitehall, Rev. G. N. Sleight.

CHURCH OF THE CRUCIFIXION,

University Place, between the University and Eighth st.

REV. J. F. SCHROEDER, D. D., Rector.

Course of evening lectures on Primitive Christianity.

Lect. V, (on Sunday, April 28,) *The Character and Opinions of St. Irenæus.*

Service at half-past 7, P. M.

FREE CHURCH OF THE HOLY MARTYRS,

Ludlow Street, near Grand.

The subscriber solicits the sympathy of Episcopalians generally, in behalf of his thriving congregation. They have been worshipping in a Hall, now nearly three years, which has greatly impeded their onward progress. They have been unwilling to commence a building through fear of embarrassment. An opportunity now occurs of changing their hall into a commodious little church, capable of accomodating 800 persons, at the small expense of about $900. An experience of eight years convinces him that a wide field of usefulness is opened to him should he succeed in this plan by the liberality of his christian friends. Contributions for this object wil be gratefully received and duly acknowledged by James Millett, Rector, 133 Eldridge St., Messrs. Stanford and Swords, 137 Broadway, or H. S. Billinge, 163 Greenwich St.

BURLINGTON COLLEGE.

The Eighth Term of this Institution will open on the 1st day of May, 1850. Early application is requested, either to the Rt. Rev. George W. Doane, President, or to the Rev. James W Bradin, Rector. 3m

ST MARY'S HALL, BURLINGTON, N. JERSEY.

The Twenty-seventh Term of this Institution, will open on the 1st day of May, 1850. Early application is requested, either of the Rt. Rev. George W. Doane the Bishop of the Diocese, or to the Rev. Reuben J. Germain, Principal

Acknowledgments.

FOREIGN MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since 15th inst, viz:

St Peters, Brooklyn, (omitted 9th) 10; Christ, N Y, China, 2, gen, 44,—46; St Pauls, Castleton, S I, 5 65; Mr Peshine, Africa, 2; Easter offgs, female friend of mis'ns, Putnam, O, 5; St James, Fairhaven, Ct, 5; St Philips, Phila, Africa, Africa, 5; St Timothy, Massillon, O, Mrs Burke, Africa, 2, J Burke, China, 50c, 2 50; Meherrin par, Granville Co, Va, 13. Thro' J B Dow, Treas, Boston, Brookline, St Pauls, 31 60; Lowell, St Anne's, 50; Cambridgeport, St Peters, 7; Boston, Trinity, mis'y offg, S S, Africa, 43 50, young ladies' mis'y as'n, ed of child, Africa, 25, S S, China, 40, general, 60,—168 50; St Pauls, 257 50; Messiah, China, 2; Wilkinsonville, St Johns ch, 11 64; Cambridge, Christ, 13; Hanover, St Andrews, 20; Bridgewater, Trinity, 5; Mrs T G Fessenden, Greece, 5; 571 24. Pequea, Pa, St Johns, 10; fam mite box, 3; St Georges, Astoria, 15; St Andrews, Pittsburg, Pa, a member, 10; Gambier, O, J I Sawer, China, 1; Zion, Little Neck, Africa, 11 11; Portland, St Stephens, China, 10, Africa, 10,—20; Christ, Savannah, gen, 1; Mrs Hills, Greece, 2; M Williford, Africa, 5 50; 3rd pay't, Miss L I Ken, ed T Cranmer, Africa, 20;—28 50. Total, 764.

J. SMYTH ROGERS, Treas.
New York, April 22, 1850. No. 2 Park Place.

DOMESTIC MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since 16th inst, viz:

St Thomas, Owing's Mills, Baltimore Co, Md, 25 15; St Johns, Quincy, Ill, 15; an individual of St Andrews, Pittsburg, Pa, for Ark, 5; St Pauls, Boston, for Chickasaw mis'n, 21; St Johns, Ohio City, O, 10; Putnam, O, Easter offgs, ½, 5; coll, Christ, N Y, general, ¾, 44; special for dom, 10; St Johns ch, Norristown, Pa, ¾, 15 72; total, 150 87.

THOMAS N. STANFORD, Treas.,
New York, April 23, 1850. 139 Broadway.

THE NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of the 11th inst.

Trinity, Milton, Conn, by Rev B W Stone, of Litchfield, 3; Grace, Canton, St Lawrence Co, Rev M M Wells, 2; Redwood, Jefferson Co, Rev A Fiske, 2; Trinity, Watertown, W N Y, Rev L W Norton, 5; Mis'y Station, Clinton and parts adjacent, Rev S Davis, 3 50; total, 15 50.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, April 25, 1850. 20 John street.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since 18th inst.

St Peters, Hobart, Rev W A Curtis, 3; Trinity, Watertown, W N Y, Rev L W Norton, 1 20.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.
New York, April 25, 1850. 20 John street.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.

The Treasurer has received, since acknowledgement of 16th inst, the following contributions, viz.:

Christ, Oyster Bay, Rev Mr Richards, 14 50; Grace ch, Cherry Valley, Rev J Ransom, 3; Christ, Sag Harbor, Rev G C Foote, 5; St Johns, Ogdensburgh, Rev H R Peters, 25; Caroline ch, Setauket, Rev F M Noll, 2; St Michaels and St Mary's chs, N Y, Rev W Richardson, 24; Clinton and parts adjacent, Rev S Davis, 3; Zion ch, N Y, Rev R Cox, 29 68; total, 106 18.

C. N. S. ROWLAND, Treasurer,
April 23, 1850. 55 Water-st.

THE POOR

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor.

From N B, $5; Mrs Peshine, 2.

LOT JONES, 77 Second Avenue.
Rector of the Church of the Epiphany.
New York, Apr. 16, 1850.

N. B. Further donations for this object, left with Messrs. Stanford & Swords, 139 Broadway, or at 77 2d Avenue will be thankfully received.

Advertisements.

NEW ENGLISH THEOLOGICAL WORKS, Imported by D. Appleton, No. 190 Broadway, up stairs.

Manning's Sermons, vol 4.
Muhlesin's Genuine and Spurious Religion, 2 v, 8vo.
Johnstone's Israel Aftr the Flesh, 8vo.
Stephen's Essays in Ecclesiastical Biography, 2 v, 8vo.
Monro, Rev. E., Parochial Work, 8vo.
Frank's Sermons, 2 v, 8vo. (Lib. Anglo-Cath. Theo.)
Hussey, Rev R., Academical Sermons, 1849.
Maskell's, Rev. W., Sermon's, 8vo.
Laud's Conference with Fisher the Jesuit, 8vo.
Marriott, Rev. C., Sermons, 2nd vol.
Willmott, Precious Stones Aids to Reflection, 12mo.
Voyan's Lectures on the Lord's Supper, 8vo.
Cotterill's Seven Ages of the Church, 8vo.
Rickard's Short Sermons for Family Reading, 8vo.
Watson's Sermons on the Beattitudes, 8vo.
Wilberforce on the Doctrine of Holy Baptism, 8vo.

D. A. & Co., have just published—

Notes on the Miracles of our Lord, by the Rev. R. C. French, M.A., 8vo. $1 75.

NEARLY READY—a second edition.

Notes on the Parables of our Lord, by the Rev. R. C. French, M.A.

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New York, April 27 1850. tf.

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MOUNT ALBAN, D. C.

THE next session of the Institute at Mount Alban will commence on Wednesday, May 1st. Applications for admission or for information respecting terms, course of study, &c., should be addressed "Rev. Anthony Ten Broeck, Georgetown, D. C."
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Poetry.

From The Missionary.

Life-Sculpture.

Chisel in hand, stood a sculptor-boy,
With his marble block before him;
And his face lit up, with a smile of joy,
As an angel-dream passed o'er him;
He carved the dream, on that shapeless stone,
With many a sharp incision:
With heaven's own light the sculpture shone;
He had caught that angel-vision.

Sculptors of life, are we, as we stand
With our souls, uncarved, before us,
Waiting the hour, when at God's command,
Our life-dream shall pass o'er us.
If we carve it then, on the yielding stone,
With many a sharp incision,
Its heavenly beauty shall be our own,
Our lives, that angel-vision.

Burlington College, March 2, 1850. D.

Selected Matter.

South Africa.

Letter from the Rev. David Livingston, addressed to the Rev. Arthur Tulman, Foreign Secretary, London Missionary Society.

"Banks of the River Zonga, Sept. 3, 1849.

"DEAR SIR,—I left my station, Kolobeng, (situated 25° south lat., 26° east long.,) on the 1st of June last, in order to carry into effect the intention, of which I had previously informed you, viz., to open a new field in the north, by penetrating the great obstacle to our progress, called the Desert, which, stretching away on our west, north-west, and north, has hitherto presented an insurmountable barrier to Europeans.

A large party of Griquas, in about thirty wagons, made many and persevering efforts at two different points last year; but though inured to the climate, and stimulated by the prospect of much gain from the ivory they expected to procure, want of water compelled them to retreat.

"Two gentlemen, to whom I had communicated my intention of proceeding to the oft-reported lake beyond the Desert, came from England for the express purpose of being present at the discovery, and to their liberal and zealous co-operation we are especially indebted for the success with which that and other objects have been accomplished. While waiting for their arrival, seven men came to me from Batavana, a tribe living on the banks of the lake, with an earnest request from their chief for a visit. But the path by which they they had come to Kolobeng was impracticable for wagons; so, declining their guidance, I selected the more circuitous route, by which the Bermanguecato usually pass, and, having Bakwains for guides, their self-interest in our success was secured by my promising to carry any ivory they might procure for their chiefs, in my wagon, and right faithfully they performed their task.

"When Sakhomi, the Bermanguecato chief, became aware of our intentions to pass into the regions beyond him, with true native inhumanity, he sent men before us to drive away all the Bushmen and Bakalihari from our route, in order that, being deprived of their assistance in the search for water, we might, like the Griquas above mentioned, be compelled to return. This measure deprived me of the opportunity of holding the intercourse with these poor outcasts I might otherwise have enjoyed, But, through the good providence of God, after travelling about three hundred miles from Kolobeng, we struck on a magnificent river on the 4th of July, and without further difficulty, in so far as water was concerned, by winding along its banks nearly three hundred miles more, we reached the Batavana, on the lake Ngami, by the beginning of August.

Previous to leaving this beautiful river on my return home, and commencing our route across the desert, I feel anxious to furnish you with the impressions produced on my mind by it and its inhabitants, the Bakoba or Bayeiye. They are a totally distinct race from the Bechuanas. They call themselves Bayeiye (or men,) while the term Bakoba (the name has somewhat of the meaning of 'slaves,') is applied to them by the Bechuanas. Their complexion is darker than that of the Bechuanas; and of three hundred words I collected of their language, only twenty-one bear any resemblance to Sitchuana. They paddle along the rivers and lake in canoes hollowed out of the trunks of single trees; take fish in nets made of a weed which abounds on the banks; and kill hippopotami with harpoons attached to ropes. We greatly admired the frank, manly bearing of these inland sailors. Many of them spoke Sitchuana fluently, and while the wagon went along the bank, I greatly enjoyed following the windings of the river in one of their primitive craft, and visiting their little villages among the reeds. The banks are beautiful beyond any we had ever seen, except, perhaps, some parts of the Clyde. They are covered, in general, with gigantic trees, some of them bearing fruit, and quite new. Two of the Baobab, variety measured seventy to seventy-six feet in circumference. The higher we ascended the river the broader it became, until we often saw more than one hundred yards of clear deep water between the broad belt of reed which grows in the shallower parts. The water was clear as crystal, and as we approached the point of junction with other large rivers reported to exist in the north, it was quite soft and cold. The fact that the Zonga is connected with large rivers coming from the north, awakens emotions in my mind, which make the discovery of the lake dwindle out of sight. It opens the prospect of a highway, capable of being quickly traversed by boats, to a large section of well-peopled territory. The hopes which that prospect inspires for the benighted inhabitants, might, if uttered, call forth the charge of enthusiasm—a charge, by the way, I wish I deserved, for nothing good or great, either in law, religion, or physical science, has ever been accomplished without it; however, I do not mean the romantic fighty variety, but that which impels with untiring energy to the accomplishment of it object. I do not wish to convey hopes of speedily effecting any great work through my own instrumentality; but I hope to be permitted to work, so long as I live, beyond other men's line of things, and plant the seed of the gospel where others have not planted; though every excursion for that purpose will involve separation from my family for periods of four or five months. Kolobeng will be supplied by native teachers during these times of absence; and, when we have given the Bakwains a fair trial, it will probably be advisable for all to move onward.

"One remarkable feature in this river is, its periodical rise and fall. It has risen nearly three feet in height since our arrival, and this is the dry season. That the rise is not cause by rains, is evident from the water being so pure. Its purity and softness increased as we ascended towards its junction with the Tamunakle, from which, although connected with the lake, it derives the present increased supply. The sharpness of the air caused an amazing keenness of appetite, at an elevation of a little more than two thousand feet above the level of the sea, (water boiled at 207 1-2 deg. thermometer,) and the reports of the Bayeiye, that the waters came from a mountainous region, suggested the conclusion that the increase of the water at the beginning and middle of the dry season, muat be derived from melting snow.

"All the rivers reported, to the north of this, have Bayeiye upon them, and there are other tribes on their banks. To one of these, after visiting the Batavana, and taking a peep at the broad part of the lake, we directed our course. But the Batavana chief managed to obstruct us, by keeping all Bayeiye near the ford on the opposite banks of the Zonga. African chiefs invariably dislike to see strangers passing them to tribes beyond. Sebitoane, the chief who in former years saved the life of Sechele, our chief, lives about ten days north-east of the Batavana. The latter sent a present as a token of gratitude. This would have been a good introduction; the knowledge of the language, however, is the best we can have. I endeavoured to construct a raft, at a part which was only fifty or sixty yards wide; but the wood, though sun-dried, was so heavy it sunk immediately; another kind would not bear my weight, although a considerable portion of my person was under water. I could easily have swam across, and fain would have done it; but landing without clothes, and then demanding of the Bakoba the loan of a boat, would scarcely be the thing for a messenger of peace, even though no alligator met me in the passage. These and other thoughts were revolving in my mind as I stood in the water, for most sorely do I dislike to be bitten, when my kiud and generous friend, Mr. Oswell, with whom alone the visit to Sebitoane was to be made, offered to bring up a boat at his own expense from the Cape, which, after visiting the chief, and coming round the north end of the lake, will become missionary property. To him, and our other companion, Mr. Murray, I feel greatly indebted; for the chief expense of the journey has been borne by them. They could not have reached this point without my assistance; but, for the aid they have rendered in opening up this field, I feel greatly indebted; and should any public notice be taken of this journey, I shall feel obliged to the Directors if they express my thankfulness.

"The Bayciye or Bakoba listened to the statements made from the Divine Word with great attention, and, if I am not mistaken, seemed to understand the message of mercy delivered better than any people to whom I have preached for the first time. They have invariably a great many charms in the villages; stated the name of God in their language (without the least hesitation) to be 'Oreeja;' mentioned the name of the first man and woman, and some traditionary statements respecting the flood. I shall not, however, take these for certain, till I have more knowledge of their language. They are found dwelling among the reeds all round the lake, and on the banks of all the rivers to the north.

"With the periodical flow of the rivers, great shoals of fish descend. The people could give no reason for the rise of the water, further than that a chief, who live in a part of the country to the north, called Mazzekiva, kills a man annually, and throws his body into the stream, after which the waters begin to flow. When will they know Him who was slain, that whosoever will, may drink of the water of life freely!

"The sketch, which I enclose, is intended to convey an idea of the river Zonga and the Lake Ngami. The name of the latter is pronounced as if written with the Spanish N, the *g* being inserted to show that the ringing sound is required. The meaning is 'Great Water.' The latitude, taken by a sextant on which I can fully depend, was twenty minutes south at the north-east extremity, where it is joined by the Zongo; longitude, about twenty-four degrees east. We do not, however, know it with certainty. We left our wagon near the Batavana town, and rode on horseback about six miles beyond, to the broad yart. It gradually widens out into a frith, about fifteen miles across, as you go south from the town, and in the south south-west, presents a large horizon of water. It is reported to be about seventy miles in length, bends round to the north-west, and there receives another river similar to the Zonga. The Zonga runs to the north-east. The thorns were so thickly planted near the upper part of this river, that we left all our wagons standing about one hundred and eighty miles from the lake, except that of Mr. Oswell, in which we travelled the remaining distance. But for this precaution, our oxen would have been unable to return. I am now standing at a tribe of Bakurutse, and shall in a day or two, re-enter the desert.

"The breadth marked, is intended to show the difference between the size of the Zonga, after its junction with the Tamunakle, and before it. The further it runs east, the narrower it becomes. The course is shown by the arrow-heads. The rivers not seen. but reported by natives, are put down in dotted lines. The dotted lines running north of the river and lake, show the probable course of the Tamunakle, and another river which falls into the lake at its north-west extremity. The arrow-heads show also the direction of its flow. At the part marked by the name of the Chief Mosing, it is not more than fifty or sixty yards in breadth, while at twenty degrees seven minutes it is more than one hundred, and very deep.

"The principal disease reported to prevail at certain seasons, appears, from the account of the symptoms the natives give, to be pneumonia, and not fever. When the wind rises to an ordinary breeze, such immense clouds of dust arise from the numerous dried-out lakes, called salt-pans, that the whole atmosphere becomes quite yellow, and one cannot distinguish objects more than two miles off. It causes irritation in the eyes, and, as wind prevails almost constantly at certain seasons, this impalpable powder may act as it does among the grinders in Sheffield. We observed cough among them, a complaint almost unknown at Kolobeng. Musquitoes swarm in summer, and the banyan and palmyra give in some parts an Indian cast to the scenery. Who will go in to possess this goodly land in the name of Him whose right it is to reign?

(Signed,) DAVID LIVINGSTON."

By a postscript, dated Kolobeng, 14th October, we are happy to ldarn that Mr. Livingston reached home on the 10th of that month, in health and safety.—*Presbyterian.*

(From the London Guardian.)

"A correspondent has sent us the following note of an important decision, about to be delivered (as he assures us) on the 1st of April 1860:

Judicial Committee of Privy Council—Boreham v. *Bishop of Exeter.*

The judgment of the Court was delivered this day by the Right Hon. W. J. Fox, Minister of Public Worship, in the above case, which was an appeal from the Court below upon the construction which, by the Articles and Liturgy of the Church of England, was put upon the language of the Ten Commandments.

The right hon. gentleman, in giving judgment, said that the Conrt of Arches had held the doctrine of the Church of England to be, that murder, theft and adultery were plainly and expressly forbidden by the divine law, and that the appellant having been by the criminal law of England convicted of all three, but subsequently pardoned by the Crown in consideration of his eminent services in the cause of Church Reform, was therefore unworthy to be instituted to the living of Rantan Speke.

Their lordships, however, were unanimously of opinion that the language of the Articles must be construed in a spirit of charity; that the meaning of the word *not* was a matter about which there had always existed great diversity of opinion; that it might be taken in a negative sense or the contrary, or even rejected altogether. Indeed, there were grave doubts whether the word had not inadvertently been allowed to creep in during the discussion which took place at the Council of Lateran, and whether it had not been improperly transferred to the Commandments from the Nicene Creed. The opinion of the Court was not altogether founded on the argument which had been used by the appellant's counsel, that because Moses, the framer of the Commandments, had himself killed an Egyptian, and buried him in the sand, therefore he could not be considered to have prohibited homicide, or that he was favorable to theft because he had commanded his followers to spoil the Egyptians. Still their Lordships thought the argument not without great weight. But considering the spirit of charity in which the case of Gorham *v.* the Bishop of Exeter had been decided, where the Court had held that 'is' ought to be considered 'probably,' and that 'I was made' really meant only 'I had an opportunity of being made'—they felt bound to adopt the same liberal spirit of interpretation, especially as the Legislature, in the statute relative to the question of marrriage with a deceased wife's sister, has assumed the same liberty in dealing with the Divine word.

For these reasons they should advise her majesty that the judgment of the Court below be reversed, and the Rev. Barabbas Boreham be declared not unfit to be instituted to the living of Rantan Speke.

Advertisements.

THE EVERGREEN, or CHURCH OFFERING. The proprietor of this valuable monthly Church periodical would call to it the attention of Episcopalians. Its design is to furnish information and instruction, in an attractive form, which may meet the wants of the christian *family.* The many unsolicited testimonials of approval, which have been sent to us by both clergymen and laymen, afford gratifying evidence of the satisfaction our Magazine is giving. With the May number we shall present to our readers the first of a series of highly interesting and instructive articles upon the *Persecutions of the Early Christians*, written expressly for the *Evergreen*, by a clergyman of this city, well known as one of the best and most vigorous writers in the Church. We hope that the effort on our part to supply a want, which, before our Magazine was started, was much felt in our Church, will meet with a prompt and liberal support from churchmen in this and other dioceses—and that those who *wish well* to the work will aid us by becoming subscribers.

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April 13—3t

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April 6

BOY'S BOARDING SCHOOL at Goshen, Orange Co., N. Y.—The Principal of Farmer's Hall Academy will continue to receive into his family a limited number of pupils, who will receive instruction in the Academic classes, and also pursue their studies, and spend their hours of relaxation at home under the charge of a teacher.

This happy combination of the advantages of a public and private education, it is believed, affords an opportunity to those desirous of sending their Sons into the country, seldom to be found.

The New York and Erie Railroad enables parents from the city to visit Goshen, remaining eight hours, and returning daily.

The next session of this school will commence on Monday the 29th of April, and continue twenty-two weeks. Circulars containing terms and further particulars may be had at the Book stores of Mark H. Newman, 199 Broadway, and T. F. Crowen 599 Broadway.

The Principal may be seen at the New England Hotel 111 Broadway, above Trinity Church, on Thursday the 18th and 25th inst., from 10 A.M., to 3 P.M., or he will call on those who desire it on the Fridays following.

D. L. TOWLE, A. M. Principal.

April 10,—2w.

CHURCH ORGANS

FOR SALE At H. A. Seaman's Organ Manufactory, 204 Bleecker st., cor. of Cottage Place.

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Finger and Barrel Organs built to order to play in the most accurate manner, Psalms, Chants, Choruses and Anthems.

N. B. The subscriber having had thirty years experience in his profession pledges himself to supply organs equal if not superior to any other establishment and at fair prices.

April 20, 1850,—tf

ORGAN MANUFACTORY, 548 PEARL STREET.

NEW ORGAN.—"At a meeting of the Vestry held in the Epis. Church of Georgetown, S. C., March 10th, 1850.

"*Resolved*, That our thanks are eminently due to Mr. G. JARDINE, for the more than faithful performance of his contract, in furnishing us with an organ far superior to our most sanguine expectations.

"*Resolved*, That in view of the above, the Vestry do present to Mr. Jardine, the sum of TWO HUNDRED DOLLARS, in addition to the amount of his contract, that he may know in what appreciation he is held, &c.

(Signed,) "B. H. WILSON, *Sec'y and Treas.*
"JAS. G. HENNING, *Chairman.*"

☞ Mr. Jardine respectfully solicits orders which will be most faithfully executed.

April 20, 1850,—tf

SELLING OFF STOCK AND RETIRING from Bookselling.—The Subscriber being deprived of his store in the Tract Society building, 146 Nassau-st., is determined to quit business. He, therefore, in order to close his concern, offers his Valuable Stock of Books to persons in want of them, at prices that will be sure to command their attention. Most literary men, amateurs, scholars, professional men artists, and in short every one who either reads or buys books, knows how recherche, valuable and extensive that stock is.—It is unnecessary for him, therefore, to say more than that it contains the most valuable treatises on every branch of knowledge, in all languages, for sale in this country. The whole will now be disposed of at lower prices than ever before, as he must close his business in a very few months.

Let every one, therefore, who wants books of any kind call, and he will purchase them at prices by which he will save one half his money. This is an inducement the subscriber thinks will not be disregarded, and no person shall leave his store dissatisfied or disappointed, at least so far as price is concerned.

JOHN DOYLE, Bookseller, 146 Nassau-st., N. Y.

m 16, 1850, 8t $

REV. E. HUNTINGTON'S English and Classical School, Bridgeport, Conn., Beaver street, two doors west of Broad street. Several pupils can be accommodated with board in the family of the principal. Terms reasonable. References, Faculty of Yale and Trinity Colleges, Conn., Rev. Drs. Taylor and Wainwright, D. Appleton & Co., Stanford & Swords, H. Southmayd & Son, N. Y., His Excellency, Gov. McDonald, Ga., Hon. L. P. Williamson, Tenn., L. Duncan, Esq., New Orleans.

April 13—3t$

JOHNSON ESTATE, BROOKLYN.—The attention of the business readers of the Churchman is directed to the sale of valuable and productive property, houses and lots in the city of Brooklyn, on Tuesday, the 23d of April, on the estate of the heirs of John B. Johnson, by James Cole, at the Merchants Exchange, Wall st., New York. It is the largest and most important sale of Brooklyn property, for the season. It is very central, and much of it in choice locations. To those who are able to hold it, it will liberally repay present and permanent investment.

April 6, 1850. 3t $

REPORT FOR MARCH.—The New York Life Insurance Co., No. 68 Wall st., have issued during the month of March, two hundred and forty four new policies, viz.:

To Merchants	51	To Ladies	1
Mechanics	69	Physicians	5
Farmers	37	Lawyers	9
Clerks	14	Clergymen	2
Public Officers	8	Civil Engineers	5
Manufacturers	10	Hotel Keepers	3
Mariners	5	Teachers	5
Students	2	Others	18
	196		48
		Total	244
Whole number of Policies Issued			5343

This Company, last January, declared a dividend of 40 per cent. for 8½ months. Also declared an Interest of 4 per cent, to be paid on previous dividends.

Accumulated Capital, Jan. 1, 1850,—$211,829 50.

PLINY FREEMAN, Actuary. MORRIS FRANKLIN, Pres.
SPENCER S. BENEDICT, Vice Pres.

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WILLIAM ELLSWORTH, President.
ALFRED G. STEVENS, Secretary.

SCHOOL, New Haven Conn. The Summer term of the Misses Edwards' Boarding and Day School will commence on the second Wednesday in May.

April 20 1850—3t, $

☞ At Reduced Prices for Cash only ☜

Published and for Sale by

THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION, Depository, No. 20 John street, New York:

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Union Primer	per hundred,	$2 00
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☞ A discount of 10 per cent. from the above prices is allowed to Sunday Schools, auxiliary to the Union, and to individuals purchasing to the amount of ten dollars.

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Norah	"	10 "
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Simple Stories	"	12 "
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Stories illustrative of our Duty to God	"	18 "
Charles Burton. A Tale	"	23 "
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Scripture reading lessons for young Children, 3 partsin one vol	"	25 "

BEAUTIFUL BOOKS FOR GIFTS.

THE COMBATANTS.—An Allegory. By the Author of "The Dark River," with fine Engravings, from designs by Darley. Muslin, 62 cts.; fancy paper, 37.

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☞ Address all orders for Books, and all remittances to DANIEL DANA, Jr., Agent.

March 3, 1849. Church Depository, 20 John St

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Church, Factory, and Steamboat Bells, constantly on hand, *peals* of any number furnished. Those of Trinity Church, New York, were completed at this Foundry; also the *Fire Bells*, which are the largest ever cast in this country.

For several years past, the highest premiums have been awarded by the New York State Fairs and American Institute:

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Improved Iron Yokes are attached, and Springs affixed to the Clappers, which prolongs the sound.

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West Troy, March, 1849.
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No. 1.—*A Swell Organ*, with 12 Stops, and two octaves of Pedals from 12 to 16 feet high, 10 feet 6 inches wide, 6 feet deep.

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A large Grecian Mahogany-cased Organ, with 22 stops, two setts of keys and two octaves of Pedals, 21 feet 4 inches high, 14 feet 3 inches wide, 8 feet deep.

A large Grecian Organ in a black walnut case, with 18 stops, two setts of keys, and two octaves of Pedals 18 feet 1 inch high, 12 feet 2 inches wide, 7 feet 6 inches deep.

Parlor Organs, with 3 stops, 6 feet 6 inches high, 3 feet 10 inches wide, 2 feet 3 inches deep.

For further particulars, enquire at the Manufactory.

New York, August 4, 1849. tf

ST. MARK'S HALL.—EPISCOPAL BOARDING SCHOOL for boys, Orange, N. J., twelve miles by the Morris and Essex R. Road from N. Y. City.

The Summer Session of this school will commence on the 1st Monday of May, and continue 22 weeks. Circulars, containing particulars and terms may be had on application to the Rector at Orange, or at the Book Stores of Messrs. Appletons, 200 Broadway, and of T. Crowen, 599 Broadway; also at the Church Depository, 20 John-st. References—The Rt. Rev. Bishops Doane and Brownell; the faculty of Trinity College, Hartford, Conn.; Prof. Totten, William and Mary College, Va.; Rev. J. A. Williams, R. L. Patteson, Esq., and Dr. D. Babbit, Orange; the Rev. Messrs. Henderson, Watson, and Southard, and J. C. Garthwaite, and J. W. Condit, Esqrs., Newark; New York, the Rev. Drs. Berrian, Whitehouse, Seabury, Taylor, Price, Tyng, and the Rev. R. Cox, the Rev. Profs. Henry and Haight, the Hon. Samuel Jones, Gen. F. Pentz, Floyd Smith, R. B. Wilks, and A. T. Anderson, Esqrs.

S. S. STOCKING, A. M., Rector.

m 16, 1850, 2 m.

EPISCOPAL ACADEMY OF CONN.

THE next Term of this Institution will commence on the last Thursday in April, and continue 14 weeks. Every branch is taught, requisite to prepare young men for any class in College, and for the active pursuits in life. Pupils will be received into the family of the first Assistant, the Rev. Willard Bryant, at an expense of $55 per term, including every thing except Books, Stationery, and Modern Languages.

The Modern Languages are taught by a competent Professor, at $7, each per term. Bills payable, in all cases, in advance.

Application may be made to the Principal,

S. B. PADDOCK.

Cheshire, Conn. March, 1850.

CHURCH SCHOOL FOR YOUNG LADIES, under the supervision of the Pastor of the Church of the Holy Communion, Miss AYRES, Principal, No. 54 West Twenty-first Street, New York.

The Fall Term of this Institution will commence on the 18th of September. A Prospectus of the School may be obtained of the Rev. W. A. Muhlenberg, D.D., No. 110 Twentieth Street; of Messrs. Stanford and Swords, No. 139 Broadway; and at the Depository of the Sunday School Union, No. 20 John Street.

REFERENCES.

L. M. Hoffman, Esq., J. H. Swift, Esq., W. F. Cary, Esq., Govr. M. Wilkins, Esq., W. H. Aspinwall, Esq., R. B. Minturn, Esq., Murray Hoffman, Esq., Hamilton Wilkes, Esq. Sept. 2—tf

STATEMENT OF THE

"Mutual Benefit Life Insurance Co."

NEWARK, N. J.—On the First Day of January, 1850

OFFICE IN NEW YORK, 11, WALL ST.

Policies issued prior to January 1st, 1849,	6262		
" " during the year 1849,	1509		7771
Deduct Policies expired and cancelled from May 1st, 1845, to date			2398
Policies in force January 1st, 1850,			5373
Balance January 1st, 1849,	$673,360 52		
Deduct for losses then unpaid,	29,500		$643,860 52
Nett premiums received during the year 1849,	$454,406 26		
Interest " " " "	43,611 95		
Total receipts in 1849,	$498,018 21		
Losses paid $157,900 00			
Expenses, being charges on the business 16,573 63			
Paid for purchased policies and for commissions 27,570 89			
Physicians, fees 3,246 96			
Interest paid on Scrip 592 29			
	$205 883 77		$292,134 44
Nett Balance			$935,994 96

*Additional Losses amounting to $40,350 sustained during the year, awaiting proofs of death

ASSETS.

Cash on hand,	$7,120 78
Newark City 6 per cent Bonds,	1,900
Brooklyn,	50,000
Bonds and Mortgages on real estate worth twice the amount,	239,054 57
Real Estate,	16,968 11
Premium Notes drawing 6 per cent, secured by policies,	605,248 04
Loans on Scrip,	6,025 32
Premiums (Premium Notes and Cash) in the hands of Agents and in course of transmission,	9,678 14
	$935,994 96

† Upon 3909 Policies now in force issued prior to January 1st, 1849, (except term policies issued since May 1st, 1848) the Directors have declared a dividend of 30 per cent on the premiums paid at the table rates, being the profits of 1848.

The Directors having paid the Losses that have occurred, and reserved the sum of $376,320 14 and the additional sum of $200,000, of declared profits as required by the By-laws, have ordered the payment of the first and second dividends being those declared on the 1st January, 1847, and 1st January, 1848.

Those holding scrip to be paid on and after March 1st, 1850; at which time the Interest is to cease. Those whose dividends have been placed to their credit to receive the same with interest by a credit on their notes as they mature.

C. GILL, ACTUARY

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Robert L. Patterson,	Seth Low,
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Valentine Mott, M.D.; Jer. Van Rensselaer, M.D.

† In Scrip to those who have paid their Premium in Cash, and to the credit of those who are indebted to the Company by note for part of the Premiums.

February 4, 1850 tf.

NEW YORK LIFE INSURANCE COMPANY.—Office No. 68 Wall street.—This company was incorporated by an Act of the Legislature of the State, and has now been in successful operation upwards of Four Years, during which time it has issued more than Four Thousand Policies, and paid losses to the amount of $77,000. In many instances, the sums they paid have been the sole dependance of the Widows and Orphans of the deceased, and the only means of their support and maintenance.

Thus, by the payment of a small annual amount, and which almost every person, by industry and frugality, can appropriate from his ordinary income, many families have been preserved from comparative poverty, and enabled to support themselves comfortably and reputably.

The subject of Life Insurance is earnestly recommended to the serious examination of persons in every situation of life, but more especially to those of limited means, or dependent upon salaries for support, believing that it is the best investment which can possibly be made.

The insuring of the lives of Clergymen by their congregations, is now attracting the attention of the religious community, both in this country and in Europe; and many gratifying instances are recorded of the happy effects which have resulted therefrom.

During the existence of this company, four annual dividends have been made—three of fifty, and one of forty per cent.—upon which interest at the rate of six per cent. per annum is regularly paid; the whole of its receipts, after deducting losses and expenses, being equally divided among the parties interested in its policies.

The assets of the Company, liable for the payment of losses, are now upwards of $225,000, which are safely invested, and rapidly increasing.

The premiums upon policies may be paid annually, semi-annually, or quarterly, at the option of the assured; and when they exceed fifty dollars, and the policy is issued for life, sixty per cent. thereof may be paid in cash, and a note, with interest at six per cent. given for the balance.

The terms of this Company are believed to be as favorable as those of any well-conducted similar institution in this country. All losses have been, and will continue to be, promptly adjusted and paid; avoiding all unnecessary technicalities, and nice legal distinctions.

Information and pamphlets, explaining the principles of Life Insurance, will at all times be furnished, upon application at the office of the Company, or at any of its agencies.

MORRIS FRANKLIN, President.
SPENCER S. BENEDICT, Vice-President.
PLINY FREEMAN, Actuary.

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Jan. 29, '49,—tf	William Barton.

THE MUTUAL LIFE INSURANCE COMPANY OF NEW-YORK, No. 35 Wall street. Nett accumulated Fund, Aug. 1, 1869, $872,000, securely invested in Brooklyn, and Stocks of the State and City of New York, and U. S. Government.

The fund is rapidly increasing by a widely-extended and prosperous business.

The Company declared a divident of profits of fifty-tw per cent. on all existing policies on the 31st of January, 1848.

Policy holders, whether for Life or shorter terms, participate in the whole of the profits, in accordance with the terms of the Charter.

The premiums are payable in cash, annually, semi-annually, or quarterly, interest being added on the deferred payments.

The cash principle adopted by this Company secures to the parties for whose benefit the insurances are effected the whole of the advantages, without subjecting them to the heavy drawbacks of accumulated premium notes.

Persons may effect insurance on their own lives, and on the lives of others. A married woman can insure the life of her husband, which will inure to the exclusive use of herself, or of her children.

Pamphlets explanatory of the principles of Mutual Life Insurance, and illustrating its advantages, with forms of application, may be obtained at the office of the Company, 35 Wall Street, or of any of its agents.

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JOSEPH B. COLLINS, President.
ISAAC ABBATT, Secretary.

MINTURN POST. M.D., Medical Examiner—who attends at the office daily from 11 to 12 o'clock.

JOS. BLUNT, Solicitor. 501 Broadway.

August 18—tf

CENTRAL NEW YORK INSTITUTE.

FAMILY SCHOOL FOR BOYS.—This Institution, is situated in the village of New Hartford, Oneida Co., about three miles from Utica. The academic year commences on the 1st of September, and closes the last of June.

Terms—$150 per annum, payable in advance: one-half upon admission, and the other half at the end of five months. For particulars inquire of the Rector or his Associate.

Rev. M. MOODY, Rector.
Rev. E. PUNDERSON, Assoc. Rector.

REFERENCES.

Rt. Rev. W. H. De Lancey, D.D., L.L.D., Geneva; Rt. Rev. T. C. Brownell, D.D., L.L.D., Hartford, Ct.; Rev. S. F. Jarvis, D.D., L.L., Middletown, Ct.; Rev. B. Hale, D.D., President Geneva College; Rev. J. Williams, D.D., President Trinity College; Rev. P. A. Proal, D.D., Utica; Rev. S. R. Johnson, D.D., Brooklyn, New York.

March 1—tf

CLERICAL SPENCERS.—These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy, (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.

NELSON JARVIS, Clerical Tailor.

March 30, 1850—tf No. 120 Bleecker, cor. Wooster st.

DOMESTIC SERVANTS.—Protective Agency (conducted by a Churchman,) at 66 Walker Street. The Clergy and Church Families generally, are respectfully solicited to *patronize* the "Protective Agency," which has been established expressly to supply "Private Families" with "carefully selected" servants—and efficient servants, (especially church-members,) with respectable situations.

Feb. 23 tf$

THE CHURCHMAN Is published every Saturday, at No. 12 John St. Terms, $3 per annum, payable in advance. Sept. 8.—tf

CHURCH REVIEW, AND ECCLESIASTICAL REGISTER.—The first Number of the *third* volume of this Quarterly will be published on the first of April next. The Review has received the warmest approbation of a large number of the Bishops, Presbyters, and leading Laity of the Church; and its subscription list has, from the beginning, constantly been increasing. Each Number will hereafter contain at least 160 neatly printed pages; comprising a variety of Original Articles, from the ablest writers in the Church; also Critical Notices of the most important Books issued from the press; and carefully prepared Tables of Ecclesiastical and Literary Intelligence, Domestic and Foreign.

Arrangements are already made to extend the plan of the Review, so as to include hereafter a new Department of AMERICAN ECCLESIASTICAL HISTORY; to be sustained by the Rev. Francis L. Hawks, D.D., L.L.D, Historiographer of the Protestant Episcopal Church in the United States. The opening paper (in the next number) will probably be a History of the Organization of the Church in Pennsylvania, originally drawn up by the late Right Rev. Bishop White, D.D., and never yet published. These Contributions will form a necessary part of the permanent History of our Church; and be secured by copyright for the benefit of the author.

Although the size of the Review will be increased, it will be furnished upon the same terms as heretofore. Persons who wish to secure the series of Historical contributions from the commencement, should subscribe immediately. May we not rely upon your assistance, in sending us, at once, the names of one or more subscribers?

The following gentlemen are among the contributors to the Review:—

Rt. Rev. J. K. P. Henshaw, D.D., Rt. Rev. Alonzo Potter, D.D., L.L.D., Rt. Rev. George Burgess, D.D., Rt. Rev. B. B. Smith, D.D., Rev. Samuel Farmar Jarvis, D.D., L.L.D., Rev. Francis Hawks, D.D., L.L.D., Rev. Prof. Mc Vickar, D.D., Rev. Pres. Hale, D.D., Rev. Prof. Turner, D.D., Rev. C. F. Cruse, D.D., Rev. Thomas Atkinson, D.D., Rev. Silas Totton, D.D., Rev. Samuel Fuller, D.D., Rev. Alexander H. Vinton, D.D., Rev. William Ingraham Kip, D.D., Rev. President Williams, D.D., Rev. A. B. Chapin, Rev. R. A. Hallam, Rev. E. E. Beardsley, Rev. Arthur Cleveland Coxe, Rev. Rev. Thomas M. Clarke, Rev. Prof. A. Jackson, Rev. J. S. Davenport, Rev. Joseph H. Nichols, Rev. E. T. Buchanan, Rev. George Leeds, Rev. J. H. Hanson, Rev. Calvin Colton, Rev. W. J. Clark, Prof. C. C. Moore, LL.D., Rev. Prof. J. D. Ogilby, D.D., Rev. T. S. Savage, M.D., Rev. N. E. Cornwall, Rev. T. C. Pitkin, Rev. William Johnson, Hon. I. F. Redfield, LL.D., Hon. Wilkins Updike, Rev. W. D. Wilson, D.D., Rev. J. A. Hicks, D.D., Rev. Francis Vinton, D.D., Rev. Samuel Buel, Rev. W. H. Hill, P. Oliver, Esq., William Beet, Esq., Rev. Josiah Swett.

TERMS.—This work will be issued, regularly, on the first of April, July, October, and January. It is furnished upon the following terms:

Single subscription, payable annually, in advance	$3.
" " 2d & 3d volumes, in advance	$5
" " 1st, 2d, & 3d volumes	$8
To Missionaries of the Church, Foreign, Domestic, or Diocesan, paying in advance at office of publication	$2.

Any person becoming responsible for four copies will continue to receive a fifth copy gratis.

All communications must be addressed (post paid) to the "Editor of the Church Review," New Haven, Conn.

New Haven, January 1, 1850.

ANER BRADLEY, AGENT, *at Stanford and Swords'*, 137 Broadway, New York.

6m $

THE HARTFORD LIFE AND HEALTH INSURANCE COMPANY, Announces to the public that, by the liberal provisions of its Charter it is enabled to offer advantages to Insurers superior to those presented by any other Company in the United States.

It has two distinct departments, combining the privileges of two separate Companies, with only the expense of conducting a single institution, and controlled by one Board of Directors, thus securing harmony, frugality and safety.

ON THE MUTUAL PLAN,

This Company will insure at the usual rates, and in a few particulars claim the superiority over all *Mutual* Companies.

1st. Deducting a commission not exceeding one-half from the Mutual Insurance Fund, instead of the *entire expenses* of the Company, annually.

2nd. Giving scrip certificates of profits each year, payable in cash when two hundred thousand dollars has accumulated as a reserved mutual fund, *such scrip bearing interest from date and transferable.*

3d. By receiving only first-class risks—persons in perfect health, free from personal or hereditary infirmity; *those who remain at home*; none who go to *California*, or follow any hazardous calling.

4th. By taking a Note for one-half the Premium when it amounts to fifty dollars and over, and the policy is to run for whole term of life.

5th. In addition to the usual Mutual Fund and reserved Fund, received from mutual insurers, the Capital Stock, one hundred thousand dollars, and all the reserved fund of the Joint Stock insurance is pledged for the payment of losses.

ON THE JOINT STOCK PLAN,

The rates are reduced one-third the amount charged on the mutual plan,—the Company taking only *what it is worth*, to insure a life a given amount, for a given time, instead of taking more than an equitable sum and afterwards paying back a part of *one's own money, and calling it so much profit.* The great advantage of this mode of insurance over the mutual plan may be thus illustrated. Suppose a father, at the age of thirty-two years, resolves to expend twenty-five dollars per annum for insurance on his life. On the *Mutual* plan it will secure him a policy of one thousand dollars. On the *Joint Stock* plan, the same twenty-five dollars. All that he can expect in the form of profits (so-called) on the mutual plan, cannot exceed one-half the yearly payment, viz., twelve dollars and fifty cents; so that in ten years he can gain, in profits, only one hundred and twenty-five dollars, and in *forty* years the five hundred dollars. Thus it will be seen that if a person of the above age should die within a year his family get *one half as much again* on the joint stock plan with the same annual premium, as on the mutual plan, and *he must live forty years to make it equal.*

Annuities will be granted or purchased, and Endowments conferred on terms highly favorable, and according to the rates of the most liberal and well conducted Companies in this country and in England.

The Charter of this Company provides that the Wife may insure the life of her Husband, and the amount to be paid be secure from creditors at his death.

Creditors can also insure the lives of debtors—and relatives the lives of those on whom they depend for support.

An equitable sum will always be paid for Policies surrendered to the Company before they expire.

Travelling, sea and foreign residence Permits, will be granted at a small extra premium.

Policies on lives of persons going to *California*, will be granted on the *Joint Stock principle only*, and at an extra rate of premium.

Pamphlets containing rates of premiums and general information, can be obtained at the office.

The Directors and Officers of the Company are as follows:

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James Dixon,	A. H. Pomroy,
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JAMES DIXON, President,
W. T. HOOKER, Vice President,
H. L. MILLER, Secretary,
E. K. HUNT, M. D., Medical Examiner.

Office in Hartford, 136 Main street; in Boston, 10 Old State House; in New York, 39 Wall st, (6 Jauncey Court.)

Hartford, March 30, 1850. H. L. MILLER, Sec'y.

CLERICAL TAILOR.

NELSON JARVIS, Merchant Tailor, N. York, has removed his business from 130 Broadway, to 120 Bleecker, corner of Wooster st.

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rever'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely:) "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles, 'to wit'—

Clerical Frock Coats,
" *Waist* " *or Vests,*
" *Gowns,*
" *Surplices,*
" *Cassocks,*
" *Spencers 'for Midsummer,'*
" *Scarfs,*
" *Bands.*

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a *new* and *beautiful silk* which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast, and waist, together with a full description of the form, namely, whether the figure is erect, or stooping, and if stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description.

April 6, 1850—tf

CHOICE AND RARE THEOLOGICAL & BIBLICAL LIBRARY—To be sold by COOLEY & KEESE, at their great Sales Rooms, 377 and 379 Broadway, corner of White street. Sale to begin on the 1st of May, (Monday,) at 7 o'clock, P. M., and to be continued every evening till the whole is sold. This most *Select, Valuable*, and *Extensive Theological*, Classical, and *Historical Library*, forms the entire selection of a Clergyman, who has spent some twelve years (several in Europe) in collecting it, expecting it would form a College Library, and it has cost him some *twenty-five thousand dollars*—all collected by himself, a large portion in England, and the rest imported expressly to order. The Library contains about ten thousand volumes, comprising the *best* works in theology—*whole works* and *best editions*—the Fathers of the Church, East and West, of the first twelve centuries:—the Classics, Greek and Latin—amongst them a *large paper copy* of Valpy's Delphin, containing the *supplementary volume*, in 141 volumes, the Reformers of the Church of England, History of the Church and Churches of all Ages and Countries, Sects, Heresies, Councils, Popes, &c., &c. Biographies, some two hundred, Belles Lettres, and General Literature. There are some exceedingly choice MSS:—one, 2 vols. folio, in Hebrew and Chaldee, six hundred years old, and cost 50 guineas. Several Encyclopædias, London, Edinburgh, Metropolitan, &c., last editions. The great Theological Lectures *in full*, Bampton, Boyle, Warburton, Lady Moyer, Hulsean, &c., &c. Very extensive in Bibliography, Atlases, Polyglott Bible, Lexicons, &c., &c. It is also exceedingly rich in the *best works* on Chronology, Antiquities, and Mythology: Newton, Jackson, Hales, Browne, Clinton, Faber, Bryant, &c., &c.;—also in Reviews and Periodicals: the Edinburgh Quarterly, British Critic, Christian Observer, &c.; and many hundred such authors as Waterland, Bramhall, Leslie, Warburton, Lardner, Leighton, Cranmer, Jewell, Bp. Hall, Robert Hall, Jeremy Taylor, Barrow, Sherlock, Tillotson, Calmet, Baxter, Strype, Lord Bacon, Henry, Edwards, Dwight, Doddridge, Locke, &c., &c.; the London Polyglott, the Universal History, &c. &c.

Catalogues are now ready at the Sales Rooms. 6w